

AARONIC HERALD.

BY I. SHEEN.

VOL. 1. NO. 1.

COVINGTON, KENTUCKY, FEBRUARY 1, 1849.

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☞ The price of this number is at the rate of 50 cents per hundred copies.

To Our Readers.

We have undertaken the publication of this paper for the purpose of disseminating abroad in the earth, those truths which God has manifested unto us concerning the principles of the doctrine of Christ, and the marvelous work of the Most High in these the latter days which marvelous work is near at hand.

We do not intend to speculate on our fellow beings by this publication. We shall have no fixed price to subscribers, but every person who contributes to the support of this publication will be considered by us as subscribers. Every person who contributes can contribute whatever they please in advance, whether it be a large or small amount. The price of each number will be just what the printing of it costs us, including the cost of paper. The price will be published in every number. It will of course be less or more according to the size of each number. We intend to enlarge it to the full extent of the means placed in our hands for that purpose. We intend to publish it monthly even if we should have to do it at our own expense, but we expect to be enabled to publish it oftener in a short time.

☞ Our readers are requested to distribute copies of this paper among their friends and acquaintances. We shall send it far and wide into different nations of the earth. Let all who receive it do so too, and come up "to the help of the Lord against the mighty," for soon the sinners in Zion shall be afraid and fearfulness shall surprise the hypocrite; yea,

soon the Lord will come and will destroy the son of perdition "with the brightness of his coming."

The Man of Sin.

In 2d Thes. 2d ch., is a prophecy of Paul concerning an individual who is described as that man of sin, the son of perdition, and that wicked. It is the general opinion of professors of christianity, who are opposed to popery, that this individual is the Pope of Rome. There are several reasons which prevent me from coinciding in this opinion. In the first place, no Pope of Rome ever saw a temple of God, and hence could not sit in the temple of God, as the 4th verse says the man of sin would. Neither could Paul apply this prophecy to all the Popes, for he speaks of one person only, and one who is to be on the earth when the Lord comes for the 8th verse, says, "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth; and shall destroy with the brightness of his coming." Here are two important facts to guide us in the investigation of this subject, namely that there was to be a temple of God on the earth when the son of perdition is revealed, and that his destruction will be at the coming of the Lord. Again, the 4th verse gives us the outlines of the work which the son of perdition would perform in the temple of God. It says of him, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." It appears then that there is a Being higher than the one called God or that is worshipped, and the son of perdition would represent himself in the character of this Great Personage, the same as in the the-

atrical performances, one person represents another. The proof of this is in the expression here used, "that he as God sitteth in the temple of God, shewing himself that he is God." This part of this prophecy was fulfilled in the temple of God, in Nauvoo, by Brigham Young. He is that man of sin, the son of perdition, which Paul here prophesies of. In the pretended endowments in the temple at Nauvoo, (according to the testimony of some who went through those performances,) there was a pretence made to represent the garden of Eden; and Adam and Eve therein, whilst Brigham Young blasphemously personified the God of Gods, answering to his name.

The old sects don't believe in the existence of any being higher than the Father of Jesus Christ, and therefore cannot counterfeet that which they have no idea or belief in. But it is a doctrine of the Church of J. C. of L. D. S. that there is such a being, and Brigham Young has had the daring audacity to personify such a being.

The doctrine of Paul in this chapter shows that there is a being higher than "all that is called God or that is worshipped," and that the man who should represent himself in that capacity should be preceded by another distinguished individual. The 5th, 6th, 7th and 8th verses, sets forth this idea as follows:—Remember ye not, that when I was yet with you, I told you those things? And now you know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. The Apostle here

shows that something was or would withhold, that the son of perdition might be revealed in his time. He further shows that some one would stand in the way to hinder this man of sin from being revealed until his time. The expression of the Apostle—that "he who now letteth will Net," it is believed by many should be rendered thus. He who hindereth will hinder until he be taken out of the way. The question now arises who hindered Brigham Young from commencing his work as the man of sin? I answer Joseph Smith was the man who hindered him, until he was taken out of the way. Hence the prophet Joseph said that if Brigham Young ever led this church he would lead it to the devil.—Paul also further shows us how this would be accomplished. He gives us further information concerning the work of the man of sin, from the 8th to the 12th verses, as follows: "Even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." The deceivableness of unrighteousness and the strong delusion is strictly characteristic of Brigham Young. The spiritual wife doctrine of the Brighamite church is an essential part of the strong delusion here referred to. That which has supported and caused this strong delusion is the love of iniquity of many who are called saints.—The Great God seeing the iniquity of many in the church, sent them strong delusion that all such might be damned. The Lord sent a lying spirit unto Ahab king of Israel, who had sold himself to work wickedness. So that Micaiah a prophet of God told him to go against Ramath Gilead to battle; for said he, the "Lord shall deliver it unto the king."—The prophet knew at the same time that he would not conquer, but would slain. (See 1 kings 22 ch.) A strong delusion had possessed the king in that

day, because he had pleasure in unrighteousness, and so it is now with the man of sin and his apostate adherents.

—We will in the next place refer our readers to an extract of the Journal of the Prophet Joseph Smith, which was published in the Times and Seasons.—We do so with the firm belief that Brigham Young is the man who is there described as "that man who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death like as a tree that is smitten by the vivid shaft of lightning." Many important subjects are prophesied of in connection with that relating to the destruction of the man of sin. See Times & Seasons, Oct. 15, 1844, page 674.

B. Young was legally called and appointed to the quorum of the twelve, but in putting forth his hand to preside over the church has made himself a vessel of wrath doomed to destruction.

In Luke 15 ch: 11-32 v., is a parable of a man who had two sons. The younger son who went into a far country "and there wasted his substance with riotous living," we believe means the Brighamites who have gone to the West with their concubines; that a mighty famine will be there, that the citizen of that country, is the man of sin, that the Father is the Prophet Joseph to whom they come.

In Ezekiel, 21 ch. 25-27 v., we believe the man of sin is called the profane wicked prince of Israel. His overthrow is there also described as in many other prophecies:

"And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same, exalt him that is low, and abase him that is high, I will overturn, overturn, overturn it; and it shall be no more until he come whose rights it is; and I will give it him."

Zech. 11 ch., 17 v., defines the man of sin as the idol shepherd thus: Wo to the idol shepherd that leaveth the flock. the sword shall be upon his arm, and upon his right eye; his arm shall be clean

dried up, and his right eye shall be utterly darkened."

The following prophecies we refer you to for further testimony concerning the man of sin: Joseph, a faithful and wise servant. Brigham, that evil servant. Mat. 24 ch. 42-45-48-51 v. Joseph, the good man. Brigham, the great man. Micah 7th. 2-3-20 v. Brigham, a wicked counsellor.—Nahum 1 ch. 1-9 11-15 v.

In Blackwood's Magazine for Dec. 1848, there are some prophecies of men in modern times, principally relating to the revolutions in France, which have been fulfilling in such a remarkable manner, that the government of France has endeavored to prevent the circulation.—One of these prophecies says that the man of sin will be born of two races.

This man's prophecy concludes with these words: "God will combat in the persons of His two just ones. The man of sin shall carry off the victory. But all is over! The mighty God has placed before my comprehension a wall of fire. I can see no more. May he be blessed for evermore. Amen."

Thus ends the prophecy of the Solitary of Orval. We do not assert that he was, or was not divinely inspired, for false prophets often prophesy correctly, but inasmuch as he prophesied of so many remarkable events with so much correctness, his prophecy concerning the man of sin is worthy of our consideration. The victory of the man of sin in combat with the two just ones, being the finale of his vision, he did not see his final overthrow. We have brought forward the foregoing testimony on this subject, hoping that we may be instrumental in disseminating light and doing good to our fellow beings and in snatching some of our species, from the mesmeric and Satanic power of the man of sin. We have only arrived to the threshold of testimony on this subject, but we intend to continue the subject in our next number. We intend also to show what authority the Prophet Joseph holds at this time, and the hereditary rights and authority in the church and kingdom of Joseph.

MELCHISEDEC AND AARONIC BIBLES.

BY I. SHEEN.

VOL. I. NO. 2.

COVINGTON, KENTUCKY, MARCH, 1849.

It is now near two years since it was revealed unto us that the Prophet Joseph Smith will continue to hold the keys of the kingdom until the coming of Christ; that his kindred would enjoy extraordinary and special privileges and blessings in the kingdom of God—that the office of patriarch over the church of God is hereditary, and therefore belongs to Brother Wm. Smith; that the priesthood of Aaron is hereditary to the end of time, that we are of the lineage of Aaron.—(See D. of Cov. 3, 4 and 22 sec.)

For more than a year after these things were made known unto us, we were entirely in ignorance of the ideas entertained by Bro. Lyman Wight, and nearly as much in ignorance concerning his location. When his position was made known to us, we found that we were united in spirit with a flourishing branch of the church, who are laboring for the redemption of Zion. Last fall we met with Bro. Wm. Smith, who instructed us more perfectly in the doctrine of the lineal rights of the presidency of the church. Since that time the subject has been unfolded to us with great plainness by the spirit of the living God.

Having corresponded with Bro. Wm. Smith, he has sent us for publication two letters from Bro. L. Wight and Bishop Miller, and a letter from Mother Smith, and one of his own.

We have prefixed the name of "Melchisedec" at the head of our paper, because Bro. Wm. has offered his aid in the publication of this paper, which we cheerfully accept. We hope also that our brethren in Texas will unite with us, and the pure in heart everywhere, as soon as possible, that we may build a temple to our God in Jackson county, Mo., that Zion may be "redeemed with judgment and her converts with righteousness."

LETTER FROM BRO. L. WIGHT.

ZODIAC MILLS,
August 22, d 1848.

Brother William Smith: We are in a bustle this morning with business, not having been over 18 hours since we have appointed two messengers to go to your place, in which time we have spared no pains in writing our feelings concerning the Smith family.

In answer to your interrogations concerning your standing, we as a branch of the Church of Jesus Christ, organized under the hand of the ever to be remembered your beloved brother Joseph and your father, one of the noblest Patriarchs on earth.—We have considered it the most grievous part of our mission that you, the last survivor of six sons and a very aged father, should be turned from the house of their widowed mother, in her old age, for standing up for your rights, and then for it to be said by the authorities of the church, that your mother, between 70 and 80 years of age, should turn you from her door for the pitiful sum of \$200 a year, after she had been a mother in Israel for the last 18 years, and being the mother of the seventh Angel of the seventh and last dispensation of God on earth, she will eventually be the mother of all those in the last dispensation or thousand years.

Now, Brother William, we hold you as a Patriarch, as being the last survivor of the Archangel of the seventh and last dispensation—as being the Patriarch of the whole church, and the blessing of prophet and seer to rest upon his oldest son if he will receive it, if not, we shall look unto you until the Lord shall make some one of his posterity willing to receive it. Now tell your aged mother that she is not to be proscribed in her living. If she sees fit to come to Texas, she can have all she wishes for her support on earth, and a home for her chil-

ren, and if she wishes her bones to be carried to Nauvoo, I pledge myself it shall be done. If she wishes to remain there, our support will not be withheld from her as oft as we can make remittances, and if she should come here, she can have the privilege of going to and from as oft as she shall think it necessary. Tell Orange from the time he left up to the 1st of December next, there will be from fifty to one hundred new members of the citizens of Texas, and not less than 1,000 head of cattle. The bearers are waiting and I must close.—With all due deference to the priesthood and the lineage thereof, I remain your sincere brother in the Lord,

LYMAN WIGHT.

The following certificate was annexed to Bro. Wight's letter to Mother Smith and a letter from Mother Smith to her son William:—

P. S.—We being appointed by the unanimous voice of the brethren here to write to Mother Smith and Wm. Smith, we join in sending the foregoing, approved by the Church.

L. WIGHT,

GEO. MILLER.

NAUVOO, the 4th of January, 1849.

My dear son William: These letters I received the same time I received yours, which I send you. I received your letter dated Philadelphia, December, 1848, which gave me consolation to hear that you are alive, and building up the cause of our Heavenly Father, and I hope the Lord will prosper you.

I am sick and feeble. I hope you will write as quick as you get this. They all join me in sending their love to you.

This from your mother,

LUCY SMITH.

An extract from a letter which we wrote to brother Wm. Smith, Nov. 26, 1848. "Last week I examined the book

of Mormon to find what testimony it contains concerning the lineal rights of those who stood at the head of the Nephites, and who held the records and sacred things, and handed them down from age to age. I found that (except in three instances) the plates, &c., were handed down from father to son, or from brother to brother, from Nephi to Moroni who hid them in the earth. It does not appear when Amaleki conferred the plates upon King Benjamin, whether he was his nearest relative or not. The reasons assigned by Amaleki for delivering the plates to Benjamin are, "having no seed, and knowing King Benjamin to be a just man before the Lord, wherefore I shall deliver up these plates unto him." The right of his seed to possess the plates, (if he had had any seed,) is here implied.—Moses conferred upon Alma the son of Alma all the records, interpreters, &c., although he had sons living. He was also appointed to be first chief judge.—Moses's sons were not willing to take upon them the kingdom, and Aaron his son was gone to the land of Nephi.—Moses declared the right of his son to the kingdom, but that he declined to take on him the kingdom. On page 211 in the 3rd edition, it is stated that Moses's sons went into the wilderness. It then reads thus: "Now King Moses had no one to confer the kingdom on, for there was not any of his sons who would accept of the kingdom." It goes on and shows that for these reasons the records, &c., were conferred upon Alma. On the 504 p. it is stated that Ammaron deposited all the sacred engravings in the hill Shim, and directed Mormon to go there when he should be about 24 years old, (he being then about 10 years old,) and take up the plates of Nephi, &c. Mormon obtained the plates accordingly. It is not stated what relationship there was between Mormon and Ammaron, but from the history contained in the book of Mormon, it is plain that the high priesthood descended in lineal order. Those who held the plates, &c., are frequently called high priests over the church, and on 211 p., they are called seers holding the interpreters or Urim and Thummim.—There is also a peculiar circumstance

connected with the handing down of this priesthood somewhat analogous to the present circumstances in which the church is placed. On the 394 p., it appears that Helaman died, and Shiblon his brother took possession of the sacred things, although Helaman had a son named Helaman. Shiblon held them three years and conferred them upon his nephew Helaman and died. It appears probable that his nephew was a minor when his father died."

LETTER FROM BRO. WILLIAM SMITH.
HARTFORD CONNECTICUT,
March 7, 1849.

Brother Sæcen: I have perused your letter of November 26, 1848, on a lineal priesthood, and give place to the following because of the correctness of your remarks. This doctrine of a lineal priesthood was so universally taught and believed by the church, that there was not a single individual member but what looked towards the Smith family (this family being first called) to continue their lead at the head of the church; until the plan was conceived of by either Brigham or his associate council in the spring and summer of 1845, to seize hold on the throne of the presidency, which was done at the same time and maintained at all hazards, as they said they would do *right or wrong*.

As it regards my rights of patriarchal priesthood over the whole church, you will notice that the doctrine of Brigham Young upon this subject at one time was precisely the same as set forth in your letter, and no difference was attempted to be maintained until the work of usurpation commenced. The following were the views of Brigham only three months after the death of Joseph and Hyram: "In the place of Hiram Smith to the patriarchal office to the whole church, the right rests upon your (Wm.) head no doubt." See letter signed B. Young, dated Nauvoo, Sept. 23, 1844, published in the N. York Prophet, Nov. 9, 1844. See also Brigham's remarks on the same subject published in the conference minutes of Oct. 1844, in the Times and Seasons. "Young arose and said that it had been moved and seconded

that Asael Smith should be ordained to the office of Patriarch; he went on to show that the right of the office of Patriarch to the whole church belonged to Wm. Smith, as a legal right by descent." It was nearly one year after the publication of this position taken by B. Young, that John Taylor published a long article under the head of Patriarchal, declaring that my right to office only extended to the office of "Patriarch to the church and not over it;" claiming at the same time that the quorum of the 12 of which I was a member, had a right to ordain me; a right that could not belong to any one except the first Presidency of the church. If, indeed, the 12 held that authority over the church of God, I hold as much of this authority as any one member of that quorum, and by seniority of membership and lineage hold a superior claim to any. Mine was not the claim (according to Brigham) to the office of patriarch in the church, or to the church, but it was a claim to the office of Patriarch over the whole church, or "to the whole church," as B. Y. calls it, which is virtually the same. That the "12 had a right to ordain patriarchs in all large branches of the church abroad," I did not pretend to deny, but that they had a right to ordain one of their own number and place him under the direction of the presidency, or to ordain a patriarch to the whole church, I do deny, and pronounce the position a false doctrine, and from the devil, to destroy the church. It was a right that belonged to the first Presidents of the church, and it is plain that the 12 had not this right or power over the church to act as first Presidents, as their position and place in the church is defined by revelation as a travelling council and not a local Presidency.

[To be continued.]

✂ We intend to publish the conclusions of the above in our next, and also the letter of Br. L. Wight to Mother Smith.

✂ "As I said unto Abraham, concerning the kindreds of the earth; even so I say unto my servant Joseph, in thee and in thy seed, shall the kindred of the earth be blessed."—B. of Cov. 402 page, 4th edition.

MELCHISEDECK AND AARONIC HERALD.

BY I. SHEEN.

VOL. 1. NO. 3.

"OH THAT MY HEAD WERE WATERS, AND MINE EYES A FOUNTAIN OF TEARS, THAT I MIGHT WEEP DAY AND NIGHT FOR THE SLAIN OF THE DAUGHTERS OF MY PEOPLE."

COVINGTON, KENTUCKY, MAY 1, 1849.

A REVELATION, given to Selah Lane and others, March 19th, 1849, to choose twelve Apostles, and to call other laborers into the vineyard; to set in order the Churches, plant stakes, &c.—It is also a commandment to all the Churches, and to all in every place that call on the name of Lord; setting forth also the true light that was to come.

Behold I say unto you, my servant. Selah Lane, gird up thy loins, be sober and watch unto prayer, for I have called thee to an high and holy calling—to preach my gospel; even as my servants were called in days of old: to preach and to teach by the Comforter, which is my holy spirit—which Comforter I will send unto you, and by no other spirit shalt thou teach.

And now behold I say unto you all my servants that have taken upon them my name, let them not count the ministry which they have been called as a thing of naught, or as a light thing, or darkness followeth after: for I am God, Jehovah, even Jesus Christ, your Lord and your God; and will be honored and glorified of them whom I have appointed to do my work, if faithful to their calling and ministry; otherwise, others will I plant in their stead, that will serve me with a pure and perfect heart.

Therefore, I say unto you again, cease from all your light speeches, for my coming is nigh even unto your doors.

Behold I say unto you, be one, as the Father and I are one, that ye may be in me and I in you, as I am in the Father and the Father in me; that as the Father and I are one, that we may be one also. For this is my commandment unto you all my saints: Be one in faith, be one in doctrine, be one in spirit, be one in your temporal things as well as in your spiritual things. Be one, I say, in all things. Give without grudging; and let all count themselves as stewards of the manifold grace of God. Ye must be equal. Nevertheless, let every man have his own, and covet not another's.—Yet of that which a man hath shall he be judged; and he that will sow sparingly

shall reap sparingly, and he that will sow grudgingly shall reap grudgingly, and he that will sow to the wind shall of the wind reap corruption; and how hardly shall a rich man, that will make a god of his riches, enter into the kingdom of heaven. Behold, verily, verily, I say unto you, he cannot enter in until he has paid the uttermost farthing. Ye must be one; ye must have charity, for this is profitable withal. For if ye have not charity, and are not one, ye are none of mine: and if ye will do these things, and keep my commandments, I will come unto you, and receive you unto myself, that where I am there ye may be also.

And now, behold I say unto you my servant Selah, be thou a strength unto my Church, a counsellor in Zion, to comfort the poor of my people, and to gather up the scattered remnants of my people Israel, and establish them in peace forever. Behold, I say, go ye out into my vineyard; tarry not, and call other laborers into my vineyard, even twelve servants, that shall be ordained like unto my apostles of old. And behold I will ordain them, and endow them with power from on high, and they shall be my disciples. And ye shall lay your hands upon them to ordain them, and they shall go out into the highways and hedges, to gather up my elect and to compel them to come in, that my supper may be full. Make haste, then, for a short work will I perform upon the face of the whole earth. It is the last and eleventh hour. And unto you that are standing idle, as well as unto those that have been upon the watch-tower waiting for my coming, have I raised up and sent unto you a Prophet, even Elijah that was to come, and a John in the spirit of Elias, to do his work, and to prepare the way of my coming, and make straight paths in the wilderness.

William Smith is the Prophet of whom I have spoken, and my servant that I have endowed with the keys and with the powers of the holy priesthood, and unto him, also, have I appointed to hold the Keys of Elijah, and also of Elias and of John, to stand at the head of this last

dispensation on earth, to regulate my church and kingdom, to ordain apostles and prophets, evangelists, pastors and teachers, and to confer the same spirit of Elijah and Elias upon them, by the laying on of hands, as did my apostles of old, and to ordain all that shall come unto him and shall desire to be ordained.—And I have appointed also my servant Aaron Hook, and my servant Selah Lane to be his counsellors, and to go forth and choose other servants, yea even twelve apostles, setting in order all the churches that Zion may flourish again upon the hills and upon every high mountain. Go ye, therefore, and plant stakes in every land, and let thy faithfulness be seen of all men, and power shall be given thee from on high, even an endowment of which I have spoken; and power shall be given thee also to discern between the righteous and wicked—between them that serve God and them that serve him not; for their works shall be made manifest, of what sort it is, whether it be good or whether it be evil. And the righteous will I gather into the garner, and the wicked will burn with unquenchable fire.

Behold I say ye shall honor him whom I have placed at your head, and abide faithfully his counsel; for I will bless him with wisdom and with might. And if thou wilt abide, and do as I have commanded, that (gift) priesthood which was ordained upon you in eternity shall not fail thee of an inheritance in my everlasting kingdom, to go no more out.—Go ye out into every city, teaching my word, baptising and ordaining elders and apostles, healing the sick, casting out devils in my name, as the spirit of truth shall direct, in meekness and in humility. And lo, I am with you to the end of the world. Even so—Amen.

The above revelation was received and written in Hartford, March 18, 1849 by the Prophet Elijah, and saith it to say for the present, that in regard to the vision, it was like a burning fire shut up in my bones until it was written.

A proclamation, calling the members

to their places, will soon follow.

Mr Editor: You are at liberty to publish this strange and singular affair, with my request for other papers to copy.

ELIJAH, the Prophet.

M. & A. HERALD.

COVINGTON, LA.

MAY, 1849.

Price, 2 cents, including a set of back numbers 34 cents.

The Progress of the Work.

We have at different times during the last two months, received cheering intelligence concerning the progress of the work of God in the eastern states. For this information we are indebted to brother Wm. Smith and brother Aaron Hook.

We regret that our limited space detains us from laying before our readers a large portion of the interesting documents we have received from them. We shall however comply with the wishes of both correspondents and readers as fast as possible in this matter. After the dark night of apostasy through which the Church has passed since the martyrdom of our Prophet and Patriarch the work is now reviving. Quite a number of branches have been organized in the east. Many elders are now engaged in preaching the gospel and organizing branches. We have received much encouragement from the saints in that region, in support of our publication, both by word and deed, and we hope we shall soon be enabled to enlarge it.

We hope that the saints throughout this land and other lands will unite in one grand effort to push forward the work by sending us the means of disseminating the truth abroad. Now is the time to work, for soon "the overflowing scourge will pass through," and as Joseph declared some years ago "pestilence, hail, famine and earthquakes will sweep the wicked of this generation from off the face of the land to open and prepare the way for the return of the lost tribes of Israel from the north country." Seeing these things are now near at hand we want to make a loud appeal to all sects and parties, clergy and laity, professors and non-professors to ex-

amine the doctrines and precepts of the church of J. C. of L. D. S. We want to show that it is an erroneous idea, that because ungodly men have crept in among us, turning the grace of our Lord Jesus Christ into lasciviousness, that therefore they are justified in rejecting the fulness of the gospel which was revealed unto Joseph the prophet and the saints of the latter days. We don't want to bestow all our labors upon apostates, but we also desire to bring new converts into the work, for the Lord hath said, even "the Lord God which gathereth the outcasts of Israel saith, yet will I gather others to him, besides those that are gathered unto him." We want to make a general appeal to mankind to repent, for the hour of God's judgment has come—to repent of their schisms and false doctrines and priestcrafts, and all their abominations and obey the gospel of Jesus Christ.

PROGRESS ADDITIONAL.

We have delayed the publication of this number in consequence of receiving late intelligence from Br. Wm. Smith and additional aid. We have therefore inserted twice the amount of reading that we intended to insert and still we shall have to omit publishing several important communications at this time. We hope however that by the liberality of the saints we shall continue to enlarge our publication from time to time. This is what we are striving after, to accomplish this, all monies received from subscribers, will be *immediately* expended on the paper, besides our own contributions. We want the saints to understand distinctly that we don't want your money for yourself, no, not *one cent* of it, but we want to give you a full equivalent for it. We want to send gospel truth from the center to the circumference of the United States, and to earth's remotest bounds.

Br. William at the date of his last letter (April 19th) was at Ellington, Tolland county, Conn., where he had been preaching and also at Mansfield, with success.

Br. Lane, counsellor, and Br. Samuel T. Capin who has been ordained to the apostleship are also laboring in that region with success. Among the people in that region there is a great desire to become acquainted with our doctrine. In Hartford county a branch of the church has been organized, and three elders, one high priest, and one apostle (Br. Capin) ordained.

In New Jersey the work is progressing.

Revelation versus Grammar.

The editor of the Hartford Weekly *Gazette* in a long article concerning Br. William and his revelation of March 19, 1849, finds fault with him and the revelation, because he and the revelation does not exhibit a conformity to the rules of grammar. Now we think that this learned editor must be grossly ignorant of some important facts, with which he ought to be acquainted, which stand connected with this subject. Whenever the Lord gives a revelation unto man he does not pay very strict attention to the changeable laws of grammar which men establish from time to time. But he is independent enough to make laws of language for himself. Those learned nabobs who think that this is an infringement on their rights, will have to bear with it for there is no remedy. We would suggest to the editor of the *Gazette*, the propriety of an examination of the prophecies in the Bible that he may ascertain the truth concerning this matter. We will only mention one out of a multitude of such cases in that book. It is an expression which is very often used, namely, "the Most High." The author of Perrey's meditations vindicates this deviation from the laws of grammar, and admits that according to those laws it should be the Highest God instead of the Most High or the Most High God. But in publishing the revelation of March 19th, the *Gazette* has made a few mistakes, as Br. William informs us, and he has omitted to copy off from the manuscript the pronoun I, in one or two places, which mistakes are not important. We have had to copy from the *Gazette* without any correction of these errors.

The Lord has very frequently heretofore, raised up illiterate and unlearned men to confound the wisdom of the wise of this world. Peter and his colleagues were mostly illiterate fishermen. The prophet Joseph was an unlearned youth when the Lord called him, to bring forth his word, and to hold the keys of this last dispensation. His enemies urged the same objection to his calling as a prophet, which the *Gazette* now brings forward against his brother William. This objection they continued to urge against him long after the time, when God had bestowed upon him a knowledge of ancient and modern languages, astronomy and various other branches of learning, far superior to the learning of any man in this age of the world. Towards the close of his life this objection was not advanced so frequently for it was a self evident fact that he had surpassed the whole race of men now liv-

ing in knowledge.

It appears truly that as Solomon says "there is nothing new under the sun," therefore the same insipid and ignorant objection is now advanced again in opposition to his brother who is the legal lineal head of the church of Christ.

Take warning Mr Editor and all ye wise objectors for this is God's work and his counsel will stand and the wisdom of the wise shall perish and the understanding of the prudent shall be hid.

EN-SMALLED.

Hyde's apostate sheet has met with a reduction in its size. The extortionate price of that journal of the 2d beast is an index to the greedy speculative spirit of its conductor, which coincides with the exhibition of his character by A. W. Babbit, in the late controversy between them. Probably the publication of this controversy by Hyde has operated unfavorably to himself.

Notwithstanding this reduction in size, it appears he has got space enough to enforce Brighamism, and to publish foolish novels too.

A Singular Committee:

When brother William visited Cincinnati last November, the Brighamites in that city were greatly excited in consequence, which resulted as of that prophecy of his brother Joseph concerning him, in which it is said that "hell shall tremble because of him." They appointed a committee to watch his movements and ours. Since that time an attempt was made in one of their meetings to discharge the committee which was overruled by the presiding officer. The mode of watching enjoined upon this committee has not been satisfactorily explained. Upon the whole this committee may be considered as a Brighamite inquisition in miniature form.

Our Letter to Brother W. Smith. (Concluded.)

The succession from Nephi I have laid down as follows: Nephi consecrates and ordains Jacob his brother, 73 p.—Nephi's commandment to Jacob, 121 p.—Jacob gives the plates to his son Enos, 140 p.—Enos commands his son Jarom to write, 143 p.—Jarom delivers the plates to his son Omni, 144 p. and commands him to write, 144 p.—Omni confers the plates on his son Amaron, 145 p.—Ama-

ron delivers the plates to his brother Chemish, 145 p.—Chemish is succeeded by a Abinadon his son, keeping the records on the plates, 145 p.—Abinadon's successor in keeping the record was his son Amaleki, 146 p.—Amaleki having no seed delivers the plates to king Benjamin, 147 p.—Benjamin makes his son Mosiah king and gave him charge concerning the plates of brass and of Nephi, the sword of Laban, the ball or director, 152, 155 p.—(Alma comes to Zarahemla, to Mosiah, 202 p., who grants unto Alma that he may establish churches and ordain priests and teachers in all the land of Zarahemla, over every church, 202, 204 p.—) Mosiah confers the plates of brass and all things which he had kept, and the records and interpreters upon Alma the son of Alma, commanding him to keep and preserve them, and keep a record of his people. The sons of Mosiah were not willing to take upon them the kingdom. Otherwise the kingdom belonged to his son, 211, 212, p.—Alma was appointed to be the first chief judge, he being also the high priest, his father having conferred the office upon him, 215 p.—Alma retains the office of high priest over the church, but delivers the judgment seat to Nephihah, 226 p.—Alma instructs Helaman his son, to take charge of the sacred records, and keep a record of his people, 317 p.—Alma disappears among them and his son Helaman takes his place, 340 p.—Shiblon the brother of Helaman, took possession of the sacred things at the death of Helaman, 394, 395 p.—Shiblon died about three years after he obtained the sacred things. Before his death he conferred the sacred things upon his nephew Helaman the son of Helaman his brother, 395 p.—Helaman the son of Helaman appointed by the people to the judgment seat, 399 p.—Helaman died and his eldest son Nephi began to reign in his stead, 405 p.—Nephi yields up the judgment seat and preaches all the remainder of his days, 406 p.—Nephi the son of Helaman, had departed out of the land, giving charge unto his eldest son Nephi concerning the plates of brass and all the records which had been kept and all those things which had been kept sacred, and his son Nephi did

keep them, 440 p.—Nephi died and his son Amos kept the record, 501 p.—Amos died and his son Amos kept the record, 501 p.—Amos died and his brother Ammaron did keep the record, 503 p.—Ammaron came unto Mormon when he was about 10 years of age, and said unto him, I perceive that thou art a sober child, and art quick to observe; therefore, when ye are about 24 years old, I would that ye should remember the things that ye have observed concerning this people, and when ye are of that age, go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord, all the sacred engravings concerning this people. And behold ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi, all the things that ye have observed concerning this people," 504 p.—Mormon goes to the hill Shim and takes up all the records which Ammaron had hid, 511 p.—Mormon is slain and Moroni his son finishes his record, being commanded of his father, 517 p.—Mormon speaks of Moroni being called to the ministry, 544 p.—Moroni seals up the records, 569 p.

With all this testimony staring me in the face concerning the lineal rights of an high priest over the church, I acknowledge you in that capacity, acting under Joseph your honored brother, during the minority of Joseph your nephew. The Gentiles have misapplied the doctrine of lineal rights pertaining to the priesthood of Moses and Aaron, or in other words the Melchisedek and Aaronic priesthood.

Hence has arisen the doctrine of the divine right of kings who have not been appointed to their office by the authority of the priesthood. Their kings have claimed lineal rights to kingly power without submitting themselves to the authority of the priesthood. But our blindness on this subject of the rights pertaining to the priesthood by lineage is the most singular, seeing that the word of the Lord is so plain concerning it.—Whilst I have been enlightened by the spirit of Joseph to understand my own lineal rights as a son of Aaron, a first born son, I have not understood the lineal rights of Joseph's kindred but little, until I saw you lately. Since then I have received the testimony from the Spirit that this doctrine is of God. I have realized the force of the language on that subject, which you referred me to in the 3d, 4th and 6th section of the B. of Covenants. Since then the Spirit

has more forcibly imprinted on my mind, the idea expressed in the 103 section 7 paragraph, namely, that in Joseph and in his seed shall all the kindred of the earth be blest. Then the whole subject was unfolded to me in the plainest manner by the Spirit, in reading the book of Mormon. It has been a common remark among the Brighamites that Brigham would give up his office to young Joseph when he arrives to manhood. But now that the lineal rights of the presidency is laid down to them, they have got to framing an excuse for their apostate allegiance to Brigham by saying that Joseph's son was not born under the covenant, that Emma and Joseph were not married for eternity before young Joseph was born. Do they not know that every revelation in the Book of Covenants is a covenant, and that the one contained in the 103 Sec., concerning Joseph and his seed is not only a covenant but an unconditional covenant, the same as the covenant made with Abraham concerning him and his seed.

Letter from Brother L. Wight.

ZODIAC MILLS, August 21, 1848.

MOTHER SMITH:

I received a copy of a letter last evening written by your son William and handed to me from William P. Eldridge, in answer to a letter written from Almon Babbit and others. The answer was sweet to my taste and the most consoling that I have had for many years. * * * Mother Smith, I am well aware of the tribulations you had in losing your oldest son, about the time that brother Joseph, in his infancy, was striving to bring forth salvation for this the seventh and last dispensation of God on earth. Then your companion of seventy years of age, one of the greatest Patriarchs that ever lived on the face of the earth. You have since in an hour been deprived of your youngest son by a mortal disease. Not more than two years from that time you were deprived of Joseph the prophet, seer, and revelator of this dispensation, and Hyram who was the Patriarch under his father's hands. In a few weeks after that you were deprived of Samuel one of the most noble sons among the children of men. Alas! shall I say in the space of a few years, is it possible that you were deprived of sons the most noble of all the earth, and left with one son and three daughters to mourn the loss of five of the most affectionate sons that were ever born of a woman. And after all Mother Smith, you have been asked to turn the last son you have on earth, who was appointed an apostle by Joseph who is the Prophet, Seer and revelator of the last dispensation of God on earth, from your door

and forbid him a home. From whom were you asked this, from aspirants, from monarchs, or from the most abusive of all men on earth. * * * Orson Hyde, a poor little pusillanimous know nothing, has endeavored to write largely against me. Who is Orson Hyde? He is a man whom Joseph sent with John Gould to Independence to see about our internal affairs. They stopped with us a day or two when the mob broke out. Orson Hyde immediately repaired to a boat at the Independence landing, three miles from Independence, where we had concentrated to meet the mob. * * * He wrote an inflammatory letter concerning a heavy fight having taken place, in which he thought there was two or three hundred killed, when not a gun had been fired on either side. * * * When did we next hear from Orson Hyde? It was when Tom B. Marsh had written a letter to the Governor of Missouri, informing him that the Mormons were hacking, hewing and destroying every thing before them, burning houses and turning the inhabitants out of doors, which was a lie. Orson Hyde signed his name to the letter and then run as all cowards do run. When did we next see Orson Hyde? In the city of Washington, when he was sent by Br. Joseph, to obtain, if possible, a charter for Br. Joseph to get 250,000 men to secure our rights and privileges upon the confines of Mexico and in the Cordillera mountains in the state of Texas. He wrote back to Br. Joseph that his name was unpopular, and would fain have put his little pusillanimous name in his stead, for which Br. Joseph sharply rebuked him in a letter, which I carried to him with my own hands. Where is Orson Hyde now? In the Eastern states, begging the coppers from dead negroes eyes to support his claim of infamous rascality, while he pretends to be a saint of the Most High God, and reproaching the Smith family who have most gloriously and triumphantly brought forth the seventh and last dispensation of God on earth for the salvation of the human family.

Mother Smith we would inform you that in addition to our little company of 150 souls who left Nauvoo, our numbers have increased to 240, made up of numbers in the state of Texas, who are all as anxious for your welfare as I am, myself. And we took a joint resolution today of the whole body that you should stand as John said Mary stood when he was on the isle of Patmos. She had a crown of gold upon her head and twelve stars in that crown. And that you are the mother of the Angel of the seventh and last dispensation of God on earth. And we believe that your ri-

pened years should secure you a living from the hands of those of whom you are the Mother, and we thank God that in coming to Texas we have been made able to give you a liberal support, either in Nauvoo or in Texas as shall seem you good, and that William your last and only son that is left upon the earth, and who is the Patriarch to the church of the Most High God, shall share abundantly in your blessings, we knowing as we do that he is worthy of all acceptance. As to Brigham we have nothing to say further than Paul said to Alexander the copper smith "the Lord reward him according to his deeds." To Emma we say that whilst our hands are able to labor she shall never lack for support, although we expect she is more able to support herself than we are to support her, yet we have the best of feelings towards her, and to young Joseph we say, it is your privilege to take your father's place, and to this we will all give head universally, but if you think it beneath your privilege some of your younger brethren must come in according to the decree of Almighty God. Mother Smith fear not we shall communicate often.

To MYSON ORANGE.—I glory in your spirit to do the will of God on earth, never cease to do his will, neither cease to labor with the Smith family as long as there is one remaining upon the face of the earth. Tell William I respect him as a friend and a brother in Christ Jesus our Lord, that according to his address his mind is perfectly right. Tell Mother Smith that I shall never forget the day nor the hour that we crossed the lake together. Tell Emma that I shall never forget nor forsake her, for Joseph was my father, my life and my friend. Tell young Joseph that if he did but know it his calling is as high as the heavens, and when Jackson County is redeemed he will be the sole proprietor in building the Temple of the Great God until his father is resurrected from the dead.

Now my son Orange, eight times have I left home since I was ordained an elder and been gone from six to eight months at a time. Let not your mind fall beneath that of your fathers. We would be glad to see you, but we would be more glad to know that the feeble and transitory things of this world had not drawn your mind from that glorious principle of the service you could be to the human family.

I remain your father as ever, a child to Mother Smith, a brother to Joseph and Emma, and all the remaining part of the family, and with due respect I receive the whole name universally.

Your old well tried, true and trusty friend.

LIMAN WIGHT.

MELCHISEDEK AND AARONIC HERALD.

BY I. SHEEN.

VOL. 1. NO. 4.

"THE DAUGHTER OF ZION IS LEFT AS A COTTAGE IN A VINEYARD, AS A LODGE IN A GARDEN OF CUCUMBERS, AS A BESEIGED CITY."

COVINGTON, KENTUCKY, JUNE 1849.

THE PROPHET'S DEPARTMENT.

The Prophet Wm. Smith's reply to bro. Lyman Wight.

ELLINGTON, TOLLAND Co. Con. }

April 21, 1849. }

Dear brother Lyman Wight.—I received your very interesting letter directed to me in charge of the bearers, dated Zodiac Mills, August 22, 1848. I was glad to hear from you and to learn of your prosperity in the fat valleys of Texas. This letter I did not receive until it had been mailed three times, once from Nauvoo to Palestine, and then to Walnut Grove, and from thence to Philadelphia. I am also in receipt of your letter to Mother Smith, and have taken the liberty of placing them before the public, for the benefit of The Saints. I should like to see you much, brother Wight, to talk with you further upon these matters, to council together concerning the order of arrangements for the furtherance of the cause, the redemption of Zion, &c. &c.

You will see by the revelation of Dec. 5, 1845, that nine out of the twelve that were formerly chosen by Joseph as travelling apostles have fallen and are removed by the revelation of God, out of their place (office) for their usurpation, wickedness and oppression, and it becomes now necessary, that this quorum should be filled up, that a healthy and faithful ministry may be kept up throughout the world for the safety, preservation and government of the church. To this end you will see by the revelation of March 19, 1849, that I am instructed to hasten this work and to call other laborers into the vineyard. I have therefore, since this revelation was given, ordained one apostle in the place of one that is fallen and shall continue to do so until the quorum is full. I most earnestly desire and solicit your co-operation, with that of all the saints in Texas and throughout the world, that the glory of God may be accomplished in this thing and the salvation of his church, that Zion also may "be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be to-

gether, and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks that ye have desired, and ye shall be confounded for the gardens that ye have chosen. For she shall be as the oak that fadeth, and as a garden that hath no water. And the strong shall be as tow and the maker of it as a spark, and they shall both burn together, and none shall quench them." Isaiah 1 ch. 27-31v. The prophet is here speaking of the apostates in the wilderness, and of Zion in the 8th and 9th verse, he says, "the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord had left a very small remnant, (the Smith family) we should have been as Sodom, and we should have been like unto Gomorrah." The 7th verse says, "your country (Nauvoo) is desolate, your temple is burned with fire: your land strangers devour it in your presence, and it is desolate, as overthrown by strangers." The 2-6 verses show why these evils come upon Zion as follows: "Hear, O heavens, and give ear, O Earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." This then brings us to the reason, why God has called us to the work (named in the last revelation referred to above) of choosing other servants, coinciding with what Isaiah foretold in the 26th verse of the chapter under consideration, saying, "I will restore thy judges as at the first and thy counsellors as at the beginning: af-

terward thou shalt be called, The city of righteousness, the faithful city." You will see also from Ezekiel 34th ch., that the doom of the Shepherds of Israel is fixed, and that according to the 13th verse, many of Israel (the honest heart) that go to the mountains must gather back again to the inhabited cities. I will give you one more reference and then drop this part of the subject. I will remark, however, that the Shepherd David, spoken of in the 23d and 24th verses of this chapter, is he to whom the keys of the Melchisedek priesthood belong, and he whose right it is to stand at the head of the church. The work that must now follow is to gather Israel—God's people, (not thieves, adulterers, Brigamites, liars, swindlers, scoundrels, hypocrites, Pagans no) but the people of God, Mormons, Latter Day Saints in one, to be one people upon the mountains of Israel, the land of Joseph, and with this people God will make a covenant of peace forever. No guns, swords, bowieknives, pistols nor cannon in this priesthood is needed.

Paul to the Romans, 11th chap. 26th and 27th verses, speaks of Israel thus: "Blindness in part is happened to Israel, until the fullness of the gentiles be come in." I will translate this as it should read: "Blindness has happened to a part of Israel before (until) the fullness of the gentiles be come in, and so all Israel shall be saved as it is written, there shall come out of Zion, the deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins." This covenant is to be confirmed in the future. Zion is not yet redeemed, and we are not at a loss to know who the sons of Jacob are, and from whom Joseph the Seer sprang, according to the book of Mormon, and who of that same stock remain, to come out of the church, raised up by the Prophet Joseph the Deliverer, the man of sin (Brigham) being hindered until Joseph was taken out of the way. I might still add one word more in confirmation of this position, and that is the apostacy which Paul speaks of, to take place in the last days.

1 Tim. 4th chap. and 2 Tim. 3d chap. 1-9v.

A newspaper entitled the Melchisedec and Aaronic Herald, is just now getting up, and is sustained by brother Wight. It will do us good and prove a great strength to Zion. Will you help to sustain it, or shall it be removed to your stake in Texas.

As to John E. Page, it is not very probable that he will ever be of any use to the church any more, as he is much *strang*-led with *strang*-domism, and his history for the last four years is a blank, and in having co-operated with one of the most violent persecutors of the Smith family, he has lost all the power of his mission, and has made himself a perfect nuisance to society, consequently he has been cut off from the church. I had well nigh fallen a victim to the same snare of the devil, but out of it all, the Lord delivered me, and it is perhaps the only thing that I may have to regret for having done since the death of my brothers, and that was in having anything to do with this impostor Strang. I think that others who have given their influence to this man, will soon find themselves bitten in the same way that I have been, yet may not be as honest to confess it. But in the evil that I have done in this thing, I feel that God has forgiven me, inasmuch as I have returned to the church and to the duties of my own calling. But it was not until I had been bowed down in much sorrow and trouble and had called on the Lord in mighty prayer and faith for deliverance; but now I feel my strength renewed and my prospects brightening for the great work before me. I will say also that at the time my very soul and body was passing through this furnace of fire and trial, I might have been drawn into even a greater evil through the pledges and promises of some of my pretended friends, had it not have been for the timely interference of a kind providence, and the apostate Orson Hyde, who wrote me from Council Bluffs, in a most scandalous and ridiculous manner, charging me with crimes that I knew were as false as hell, and that neither he nor any other human being on earth, could prove, or would dare have the impudence or audacity to name to my face. He advised his brethren to shut up the bowels of compassion and charity against me, and post me to the wilderness on foot and alone without money, or I might lay down my high and holy calling and take to malling rails or chopping wood for a sin offering as he had done, saying that this was what he had to do when he first apostatised from the church, in order to get back into it again, which was a lie of his own making, for this chopping wood was his

own voluntary act, while he was in apostacy, but when he returned to the church, Joseph received him with open arms, and baptism into the church was the penance gate for a sin offering, and my calling was to preach the gospel and open the kingdom of God to all nations. I have therefore chosen to follow my calling instead of apostatising and going to "chopping wood," as Orson Hyde did, having a more noble work to accomplish, than this champion of apostacy had, while he was planning in the bogs of Missouri, how he might slay the Prophet, or if not in person to do the desperate deed, to kindle the match by his libels which did at last burn in the fire locks of those who slew the Prophet at Carthage jail. My words were all kindness to them as the proof will show. You may very readily perceive that the spirit that manifested itself, being so unlike that of Joseph's without love or charity, my eyes were more fully opened to the hypocrisy of these men, and I account this as a providential deliverance from the jaws of death, and to keep me in the channel where I am now moving, that I might fulfil the blessings that Joseph, and also my father placed upon my head. My afflictions, trials, and troubles, that I have passed through since the awful murder of my two brothers, are more than my language can paint to you in one short epistle; yet because of the promise, my soul takes courage and I faint not, and

Though dark are the waters and rough are the waves,

If Jesus permit the wild surges I'll brave,

All armed for the conflict I'll never give o'er,

Until I have carried the battle to the gate,

And entered the heavenly Canaan where mobs are no more.

I have made these explanations and remarks, to silence the clamors of fools; as I am aware that all these things must come up in their turn and many enquiries will be made to know why this thing was so, and why that thing was so, and they that will be turned out of the way can make almost any thing answer for an excuse or a stumbling block, and to all such I feel to give my testimony, and to do my duty, and should they then fall, their blood will not be found in my skirts.

Your letters dear brother Wight breathe a kind spirit not only to one member of the family but to the whole family. You may be assured therefore that you have friends among us, that we are your friends and will stand with you, if this love continues while life shall last.

Much exertion has been made by the Brighamites with flitting letters to Mother Smith to decoy her away to the Salt Lakes, but they did not succeed.

Mother Smith cannot so easily be decoyed off by boasting braggards to a place that God never appointed for his people, and to leave all her children behind, or make a sacrifice of them to please the great god Brigham.

It is our most intense and anxious desire to all locate with you in Texas, and to this end I write that you may make such arrangements as may best suit your purpose for rendering us assistance on the journey. You may send us a pilot and some two or three strong men as council, and with what aid you have, and the Lord willing, we will meet with you in Texas to await the day, and to prepare the way, for the redemption of Zion, to live together in heavenly union and love forever. I am as ever your old and well tried friend and brother in the bonds of the everlasting covenant.

WILLIAM SMITH.

P. S. Bro. Orange was at my place in Palestine, Ill., some time in August or the first of September last, in good spirits. He stayed at my house and in the neighbourhood some five or six days. He brought us good news from a far country, and refreshed our spirits much. He also went to see Mother Smith in Nauvoo. In that place I first met with him while on his visit among us. He left my place, Palestine, in company with a family, and expected to accompany several more on their way for Texas, with many wishes and good blessings for his safe arrival in the valley of his home. Many more who were left behind would have been glad to have gone along, and did not feel much like staying behind.

God bless you Bro. Wight, for such is the word of the Lord to me. Amen.

W. S.

M. & A. HERALD.
COVINGTON, KY.
JUNE, 1849.

Price, 2 cents, including a set of back numbers 5 cents.

OBJECTIONS ANSWERED.

It is not our intention to answer every frivolous objection that is presented before us, in opposition to the principles of Christ's kingdom. We will, however, at this time show the falsity of some of them.

Obj. 1. "It is not right to expose the iniquities of the leaders of the church." This is an objection of Brighamites against any exposure of their ungodly deeds. In order that this objection should be logical, it is necessary for the apostates to show that the leaders of the Brighamite church have not apostatised "from the faith which was once deliver-

ed unto the Saints," for if they have apostatised, it is necessary that their apostate acts should be exposed, that the Saints may be delivered from their snares, and that the world may know that their pernicious principles are not the principles of the church of Jesus Christ, which was organised by the Prophet Joseph Smith, but after having embraced the truth they have "given heed to seducing spirits and doctrines of devils." It is necessary for the salvation of Israel that it should be made manifest that the church over which Brigham Young presides is not the Church of Jesus Christ over which Joseph presided. Shall we remain silent and let the world remain deluded with the idea that the ungodly deeds of these apostates is in accordance with the doctrines, revelations, and ministry of the Prophet Joseph?

On the contrary, shall we not invite our fellow men to read the book of Mormon and the book of Covenants, that they may know that the apostates who are now called Mormons, are acting in direct opposition to the holy and virtuous principles contained in those books?

By so doing we shall aid in removing the stumbling blocks out of the way of both saints and sinners, that we may point out the way into the kingdom of God, over which (by the authority of Jesus Christ,) the Prophet Joseph and his lineage preside. In defence of this position and plan of action we will ask, what examples have the apostles and prophets of old left on record to guide us in this matter? They did not cloak the iniquities of apostates and such as turned aside from keeping the commandments of God. They have left behind them a candid and impartial record of their sins that we might profit thereby—that we may shun the way of transgression, and cleave unto rightousness. The past conduct of these apostates themselves before they apostatised, was in conformity to that of the ancient apostles and prophets, in relation to this matter?

Obj. 2. "The majority of the church appointed Brigham Young to stand at the head of the church, and the majority has a right to rule."

If this doctrine is correct, then the Catholic church is the church of Christ, for by the consent of the majority of those who had belonged to the true church, after the death of Peter, they elected another head in his stead. If that was a legal course for the majority to pursue, then the Catholic church is the church of Christ. If the course pursued by the majority at that time was not legal, then the appointment of Brigham Young was not legal. But the fact is that the majority has no right to change the lineal authority of the presidency of the

church or to disannul any law or commandment of God pertaining to his church. They have become apostates when they have thus rebelled against the legal authority of the church, and have thereby separated themselves from the church and fold of Christ.

Obj. 3. "I acknowledge that young Joseph will have a right to preside over the church when he becomes of age, but Brigham has a right to preside until then." How monstrous, and delusive is the idea that because young Joseph is a minor, that therefore the lineal order of the presidency of the church must be set aside! Such objectors ought to "repent and remember the new covenant even the book of Mormon and the former commandments" according as the Lord commanded the children of Zion in 1832. See B. of Cov. 4 sec. 8p. The Book of Mormon which contains a history of the tribe of Joseph for 1000 years, and a history of the presidency of the church handed down during that time delineates a strict observance of the hereditary rights pertaining to the presidency.—There is not a single instance there recorded where this hereditary authority was set aside when a president died, without a son to take his place, he having a brother to fill the vacancy occasioned by his death. What stupid blindness or willful wickedness for any one to pretend to believe in that book, and yet reject the claims of brother Wm. Smith to the presidency during the minority of young Joseph.

Mr. Appleby.

Mr Appleby was an elder of the Brighamite church. Last January he wrote a letter to sister Wells, the wife of Br. James Wells, of Bordentown, N. J., denouncing her for having left the Brighamites and united with the church of J. C. of L. D. S. He also slandered Bro. Wm. Smith in the same letter. Bro. William wrote a letter to Appleby in defence of himself and sister Wells, which contains a remarkable prophecy concerning him, that has already been fulfilled. The following is an extract from Br. William's letter:

"Appleby, you state in your letter to sister Wells, many things that I declare to be palpable falsehoods. God shall smite the thou whited wall, and thou shall die with the plague, and thy bones shall consume away in the tomb of the flesh, and if your life is prolonged, it will only be to augment thy paines and increase thy misery, and the Lord shall only have mercy upon thy family for their sake, and not for your sake. Because of thy lyings and thy abominations, the seeds of death are already sown in thy mortal body, and scarcely shall thy body and bones

find a burial place or grave, for thus speaketh the spirit of the God of Joseph, and William, for thy lies. Amen."

We can only say now, for the want of space, that Appleby is dead. He died with the Cholera on his way to Council Bluffs.

A Prophecy of Joseph.

At one time the Prophet Joseph while preaching upon the stand to the church in Nauvoo, turned to the Twelve who sat behind him on the stand and said, "many of you," (not a few) "brethren after my decease will go away and deny the faith, and for the penalty of your apostacy your bones shall lie bleaching upon the wilderness of the western prairies," and many other words he spoke concerning the apostacy of the church and grievous wolves that would enter in to destroy the flock. We recollect also of reading Joseph's views on the subject of going to the wilderness, in reply to the Quincy Whig on a suggestion that the Prophet Joseph had better locate his Zion in Oregon. The Times and Seasons, contains this reply, and Joseph there says that, "nothing but the heart of a beast could have conceived of such a mode of extermination and wholesale murder." The Prophet must have had a clear view of the appalling disasters that now characterize the Brighamites in their deluded Salt Lake expedition. These facts with the almost countless occurrences of each day, prove beyond contradiction that Joseph Smith was a Prophet.

A correspondent of the Cincinnati Commercial, writes from Jefferson City as follows:

"A Miss Hand, from Connecticut, one of the Mormons bound for Salt Lake, lost her father, mother and two older brothers, leaving her here among strangers, with one little brother to take care of. The Mormon Priest had taken possession of the dying man's cash, \$300, and refused delivery; but a little timely reference to his Honor Judge Lynch, caused the dastard to yield the orphan's all. She is resolute and has won her way into the hearts of the citizens who are taking care of her.

"It sickens me to speak of the extortion and sacrifice of property that these poor ship-wrecked mortals have undergone; and only 23 out of 150 are left to

tell the tale, and perhaps among these 23, death has already set his mark."

We are informed that Miss Hand was in the company that Appleby was leader of, who resisted the most solemn warnings and faithful entreaties of brother William, and disregarded and despised his testimony, therefore the wrath of God has cut many of them down. O, ye apostates how long will you continue to despise the counsel of the Lord's anointed! The hand of the Destroyer is lifted up against you, and his sword is unsheathed against you because of your wickedness. "Why will ye die?"

The above is only one of the many calamities that have befallen the Bighamites, whilst ascending the Missouri this season.

Special Conference.

A special conference of the Branch of the church of Jesus Christ of Latter Day Saints of Covington and Cincinnati, assembled in Covington, Ky., June 18, 1849, in obedience to the call of the Prophet William Smith.

On motion, it was resolved, that brother William Smith take the chair.

Resolved, that bro. Isaac Sheen, be appointed clerk of the conference.

President William Smith then opened the meeting by prayer.

He then made some very appropriate remarks concerning the present condition of the church. He stated his intentions of filling up the quorums of the church.

Bro. Wesley Crippen, then spoke in favor of the claims of bro. Wm. Smith, to be President of the church.

Bro. Sheen, then showed from the B. of Mormon, that the Presidency is hereditary in its nature.

Bro. Fleming, spoke in favor of the claims of bro. Wm. Smith.

Bro. Saml Heath, rose and said that in the conference after Joseph's death the 12 stated that J. had qualified them to take charge of the church until young Joseph came of age, and that contrary to his understanding since the vote of this conference was taken, Brigham Young had been appointed President of the church, and Orson Hyde, President of the Quorum of 12. He said this change in their organization had evidently showed their design to set young Joseph aside, and deprive him of his rights at the head of the church according to lineage. He stated at that conference that Brigham said that if Mother Smith would go with them to the wilderness, that they would promise to bring her bones back, and that Mother Smith should have a house built, and that she should be taken care of, and that they had never per-

formed any of these promises. The 12 also said, that they were going where white men never went before, and where none would follow after, and to build up the kingdom of God without a Gentile law or Government, but what now do we hear, Dr. Burnhisel is on his way with a petition to the U. States for a Territorial Government. Bro. Heath said he should stand with the Smith family.

The following resolutions were then adopted:

Resolved 1st. That we the elders and members of said branch do sustain young Joseph Smith, the eldest son of the Prophet Joseph Smith, in his just claims to the office of Prophet and President of the church of Jesus Christ of Latter Day Saints, whenever he shall come forward and claim that office.

Resolved 2d. That at the present time it is the right of bro. Wm. Smith, the last remaining brother of the Prophet Joseph Smith, to stand in the office of Prophet and President over this church, as a right guaranteed to him by lineage, and by appointment and ordination of his brother Joseph.

Resolved 3d. That we do uphold brother Lyman Wight as an apostle of our Lord and Saviour Jesus Christ, by our fellowship and prayers, and that we also fellowship brother George Miller in his office as Bishop.

Resolved 4th. That we have no connexion directly or indirectly with that party who call themselves Mormons or Latter Day Saints who are settling in the valley of the Salt Lakes, who by their pernicious practices and violation of the law of God, have forfeited all right and title to the name of saints.

Resolved 5th. That we will sustain and uphold brother Isaac Sheen, as a counsellor in the first Presidency, according to the appointment made by the President.

Resolved 6th. That we will sustain and uphold bro. Aaron Hook, in his appointment as counsellor to the Presidency.

Resolved 7th. That we will sustain and uphold brother Nathaniel T. James, as an apostle of Jesus Christ in place of one of those who have apostatised.

Resolved 8th. That we will sustain and uphold bro. Samuel T. Capin, as an apostle of Jesus Christ in place of one of those who have apostatised.

Resolved 9th. That the members of this church, are requested to use all possible means in their power to sustain the Melchisedek and Aaronic Herald, and to extend its circulation far and near.

Resolved 10th. That brother Isaac Sheen, be appointed to the office of Church Recorder to the church.

On motion, it was resolved that bro.

Wesley Crippin be ordained to be one of the 12 apostles.

Bro. Wm. Smith and bro. Isaac Sheen, then ordained him to that office.

Bro. Heath, on motion, was appointed President of the Covington and Cincinnati branch.

On motion, the meeting adjourned to meet again next evening. After prayer by I. Sheen, the meeting adjourned.

Covington, Ky., June 19, 1849.

Conference met according to adjournment.

The meeting was opened by prayer from Bro. Heath.

The minutes of the last meeting was then read, and after being amended were accepted.

The following resolution was then adopted:

Resolved, That this branch of the church, in Covington, be organized into a stake of Zion, and that the Saints be counselled to move into this stake from the country around, and that we, the church of J. C. of L. D. S., will carry out Joseph's measures in planting stakes and preaching the gospel to the nations.

Bro. William Smith spoke in favor of this resolution, and showed that Joseph's measures in reference to organising stakes were now going to be carried out, and that the plan of organising stakes in this land was superior to going to a desert land, that Joseph said that the U. States should be formed into high priests districts, that a deviation from this order is an infraction of Joseph's measures. He said that it was his object to carry out Joseph's measures, that Joseph is the rule, and the leading star, Jesus, lives here as well as in the Rocky mountains, this is the land of Joseph the land of Zion, and Jackson county, Mo., is the place for the temple of God. He had a right to preach the gospel in all the earth in spite of Nero's, Bogg's, or apostates.

It was then resolved, that Br. Forbes be appointed a counsellor to Br S. Heath. Br. Forbes was then ordained an elder by Pres'ts. Wm. Smith and Isaac Sheen.

Resolved, That the minutes of this conference be published in the M. & A. Herald.

Resolved, That this conference adjourn *sin die*.

Prayer was then offered by Pres. Wm. Smith, and then the conference adjourned.

We have letters from Bishop Miller, Bros. Lane and James, which we intend to publish soon.

The Brighamite inquisition in Cincinnati is in a tive operation, trying to put down the spirit of inquiry.

MELCHISEDEK AND AARONIC HERALD.

BY I. SHEEN.

VOL. 1. NO. 5.

"CRY ALOUD, SPARE NOT; LIFT UP THY VOICE LIKE A TRUMPET, AND SHOW MY PEOPLE THEIR TRANSGRESSION, AND THE HOUSE OF JACOB THEIR SINS." Isa, 58 ch., 1 v.

COVINGTON, KENTUCKY, AUGUST, 1849.

THE ELIJAH.

The prophet Elijah at last has appeared,
With gifts and with blessings which saints
have received,
His plan of redemption in fulness is given,
With power to save both the dead and
the living.

The mystery of God begins now to unfold,
As declared by the prophets and apostles
of old;

While rapt in the vision of glory they
see,

The prison doors open and the captives go
free.

With the keys of this ministry Elias was
sent

On a mission of mercy that all might re-
pent,

Endowed with the same spirit the prophet
has come,

Baptising for the fathers that all may be
one.

Glad tidings of great joy a great revela-
tion

Is preached to the kindred of every nation;
For the sick, the poor, the aged and despised,

This plan of salvation our Saviour devised.

The gifts of the gospel, in order and plain,
Will now be restored to his church again;
For such is the power, the keys are re-
vealing.

That the doom of this world, Elijah is
sealing. W. S.

A REVELATION, given to William Smith
and Isaac Sheen, in Covington, Ken-
tucky, July 5, 1849:

Behold verily I say unto you, my ser-
vant William Smith and my servant I-
saac Sheen, continue your faithfulness
and your faith, for I have promised good
concerning Israel in the last days, and
your reward is with you, therefore let
not the devices of the enemy—the Brig-
hamites—turn you aside from the work
of your calling, for I have many people
in this city, and the region round about,
that shall yet be gathered into my fold,
and they who are of Esau's dominion
(the Brighmites and Gentiles) shall
have no place in my church, and their

power shall be broken, and I will let fall
the sword in your behalf, and they who
have sought for blood (the Brighmites)
without a cause, shall have blood to
drink, and sorrow shall they lie down
to sleep, and when the morrow cometh
their sorrow shall not end, nor when the
morning cometh shall they have life, for
I will reward them double for all their
sins, and they who have afflicted you,
will I afflict, and they who have oppres-
sed you, I will oppress, and thus will I
avenge me of mine adversaries. Alrea-
dy have I sent forth the destroyer among
them and no less will I punish the wick-
ed who have named my name (of the
true church) and abide not in my pre-
cepts. Behold I say this, once more and
give unto them this promise, if ye will
return from the evil of your doings and
from the shedding of blood, I will yet be
merciful unto your sins, yea, even unto
this whole nation. But if you will not hea-
ken to my words, and to the voice of my
servants, you who have sold yourselves
for nought, shall not be redeemed, only by
judgment, and it shall be more tolerable
for Sodom and Gomorrah in the day of
judgment than for you, O blacksliding
daughter of Israel.

Let my servant William and my ser-
vant Isaac continue to publish my word
as circumstances will permit, and de-
clare these things abroad, and choose ye
out, from among you wise men, to search
out a place of refuge and safety for my
people. Make haste to prepare for my
work shall not tarry and Zion shall be
redeemed. And now I say a word unto
all my Saints that have tarried and have
not gone into the wilderness. Behold
nine of your leaders have I cut off, and
they who have gone to the wilderness
are no more before my face; and unto
you have I appointed William Smith to
be your Pres. and Prophet to preside over
you till I come, and to hold the keys of
mysteries and revelations for my church
till I shall command otherwise, unto all
generations. Therefore hearken to his
council, and cleanse your hearts, and
sanctify yourselves by prayer and fast-
ing, and your bodies with pure water,
and if ye will do as I have commanded,

and serve me with a pure and upright
heart, I will turn away mine anger from
you, and the destroyer shall pass by and
harm you not. See to it that ye obey
my gospel and cease your unbelief and
murmurings and falsehoods against mine
anointed lest a worse thing come upon
you, for I am God, and besides me there
is no Saviour, and I will recompence good
unto the just; and to the unjust, and them
that do wickedly will I recompence evil,
and judgment upon the head of the trans-
gressor. Some have already fallen and
there yet remaineth wrath treasured up
against the day of wrath, and the diso-
bedient shall know that I am God, for al-
though they seek to hide themselves in
the secret chambers, or in the wilder-
ness, and their works are in the dark, and
they say who seeth us, and who knoweth
us, yet will I search them out, and their
iniquities shall be revealed upon the
house tops, but unto the righteous will I
have mercy in the day of trouble, and
their seed will I preserve unto many gen-
erations, even for ever, and my covenant
shall not be broken, though the wicked
be cut off out of the land.

Covington, Ky., June 14, 1849.

A proclamation to the Saints, calling the
members to their places:

The revelation on Elijah and the duty
and calling of Salah Lane, Aaron Hook,
and others, to plant stakes, ordain Elders,
organise churches, and to gather the scat-
tered remnants of Israel to redeem and
establish Zion, &c., &c., was given Hart-
ford, Connecticut, March the 19th, 1849.

The object of the mission and coming
of Elijah is to restore all things, and to
turn the hearts of the fathers to the chil-
dren, &c., &c., as set forth in Malachi.
This cannot be without organising the
kingdom of God with "prophets and ap-
ostles, evangelists, pastors and teach-
ers," Eph. 4 ch.

It is therefore the will and command
of God, that all the members should take
their places immediately or they will be
rejected and cast off forever. This call
is also to every sect, minister, and de-
nomination under heaven. Faith, re-

penance, baptism for the remission of sins and the laying on the hands by legal authority for the reception of the Holy Ghost is the gate and the door by which to enter into the kingdom.—Wm. Smith is the Elijah of this dispensation holding the keys. Elijah does not come in person, but in spirit, to do the work of Elijah and also that of Elias, which is the work of a John or a messenger, to prepare the way before the coming of Christ. The gospel as taught by Jesus Christ and his apostles as defined in the New Testament, Book of Mormon, and Book of Doctrines and Covenants is the standard, and all old covenants are done away. The present works and offerings of the religious world God does not accept and all that would be saved, let them now take heed to their ways, for this is the last call—the eleventh hour. There is one faith, one baptism, one God, who is the Father of us all, and the name of Christ is the true title of a Saint, and the peculiar characteristic and name of the church of God, and such are the ordinances that we should obey, that ye, as saith the apostle, 'be no more strangers and foreigners, but fellow citizens with the Saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself, being the chief corner stone in whom all the building, fitly framed together, groweth unto a holy temple in the Lord, in whom also ye are builded together for a habitation of God through the Spirit.' The church of Jesus Christ of Latter Day Saints is the only church that contends for this order of ministry, and such order as this is being now established under the direction and presidency of the minister of God, William Smith the Elijah and by the commandment and revelation of Jesus Christ.

W. S.

M. & A. HERALD.

—COVINGTON—

August, 1849.

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THE COVENANT WITH DEATH.

"And it came to pass, that I did go forth among the Nephites, and did repent of the oath which I had made, that I would no more assist them; and they gave me command of their armies; for they looked on me as though I could deliver them from their afflictions."

These are the words of the prophet Mormon, recorded in the 2d ch. 4 par. of his book. They present an example highly worthy of imitation by all those who have been eye witnesses to the blasphemous, adulterous, treasonable, and iniquitous performances of Brigham Young and his colleagues in the temple of God at Nauvoo. Many of you who witnessed those performances are well assured of the awful wickedness that was enacted on that occasion, and that under pretence of receiving an endowment of gospel power and blessings, you were betrayed by ungodly men, who had turned the grace of our Lord Jesus Christ into lasciviousness, and were made the unwilling witnesses and co-operators in performances the most debasing to mankind. Instead of the gift of the Holy Ghost, you were made partakers of the strong delusion of Satan, to decoy your hearts away from the pure principles of the gospel which was established by revelation from God, under the administration of the Prophet Joseph.

If Mormon was justified in violating his oath, how much more justifiable would you be who have sworn allegiance to the usurper Brigham in his ungodly warfare against the legal authority of the kingdom of God, and against the government of these United States, and the law of God which says "Thou shalt not commit adultery, and thou shalt not steal."

The prophet Isaiah described the present apostacy of these scornful men that rule this people which is in Jerusalem,

that is the New Jerusalem which is called Zion, see Isa. 23 ch., 14-22 v.

The prophet then describes the wicked covenant which Brigham & Co., have instituted. He says, 'because ye have said We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.' Here is a true description of Brighamism.—They have been continually strolling along here from the west, and telling the people that they must go to the Salt Lakes, for the 'overflowing scourge' (the cholera) would soon go through this country, and there would be a hiding place. Their overthrow is here described in such thrilling language that if their hearts were not as hard as the flinty rock, we might well think that the mere recital of this prophecy would be sufficient to reclaim them. The next verse shows that the work of these apostates would be in opposition to the work of God in Zion. The 18th verse says, "And your covenant with death shall be disannulled, and your agreement with hell shall not stand. When the overflowing scourge shall pass through, ye shall be trodden down by it." Vast numbers of Brighamites have already fallen victims to this overflowing scourge.

As the Lord has decreed that this covenant shall be disannulled, we therefore call upon you to disannul it by publishing to the world a full exposure of the abominations connected with this covenant, that honest hearted people may no longer be deceived by these sons of perdition. It is a gross delusion for you to suppose that you are under obligations to serve the devil because you have sworn allegiance to his cause. If you had sworn that you would not obey the gospel, could you have been saved without obeying the gospel. No man can keep this covenant and at the same time continue in a state of obedience to the gospel. Many of you have already broken your oath to Brigham, although you may not have revealed any thing pertaining to the oath. You are aware that your promise to keep the requisitions of this oath from publicity is only part of the oath. If you have already repented and broken your oath, that you might obtain salvation, will you not also enlighten thousands, who are yet entangled by the false charms of this Brighamite covenant, that they may be emancipated and enjoy the liberty of the gospel and renew their covenant, to obey God and keep his commandments. Ye cannot serve God and Baal.

We earnestly entreat you to forwarn us individually, a full exposure of th

iniquity for publication, as the first step. Secondly, we propose that you hold a convention and make a disclosure of these abominations and a declaration of independence from Brighamite tyranny and wickedness. Clear your skirts of the blood of all men, that you may be presented spotless before the throne of God. This you are most assuredly bound to do or else carry out the unrighteous measures proposed in the covenant, to the destruction of this government and the further sacrifice of human life.

In consequence of the very mysterious manner that many persons have disappeared who became obnoxious to Brigham Young and his confederates, it is generally believed, by those who have had an opportunity of forming an opinion on the subject, that they have fallen victims to the secret combination which uphold Brighamism; which combination was organized by an oath bound covenant, previous to the oath which was administered in the temple. The work performed in the temple completed this work of organization. The republican institutions of this nation are in jeopardy whilst this secret combination exists in the land, whose members are sworn that they "will from this time henceforth and forever, begin and carry out hostilities against this nation, and to keep the same intent a profound secret, now and forever."

We might mention the names of many individuals who have fallen victims to this conspiracy, but we will merely refer to a few at this time. We will name the circumstance of the awful murder of Arvin Hodge, within 10 yards of the door of Brigham Young's house.-- The mysterious disappearance of his brother Amos, and Mr Wilcox, Wm. M. Daniels, Alpheus Haws and his father, mother, and sister, Mr Dunham, and C. Daniels. Some of the above named persons are known to be dead, and the circumstances connected with the disappearance of the others are of a very suspicious character.

ADVICE TO THE SAINTS.

We would say to the Saints that the work of the Lord is progressing even far beyond our most sanguine expectations. A very flourishing branch of the church has been raised up in this place since our prophet Wm. Smith has been amongst us. Numbers have been baptised and more are expecting to be, and others are investigating the matter. We will assure our brethren scattered abroad that they have nothing to fear while the strong man stands at the head and the Great God of the prophets to steady the ark and to roll on the kingdom. Breth-

ren and sisters, send us your names for the Herald, and money to enable us to push the work forward at this time. Now is the time for all of us to arouse ourselves to action, and not satisfy ourselves with standing aside while others bear the burden of publishing the gospel, and pointing out the plan that God has devised for the redemption of Zion. Think not that you can stand still and receive the fruits of other men's labors, for most assuredly every man will be rewarded according to his works. Those who say "we will wait a while" and thus stand aloof from the work of God, will be very likely to be found among that class who are compared to foolish virgins, for the midnight cry is already going forth, and the cry is this: "Behold the bridegroom cometh, go ye out to meet him." It is therefore highly necessary for your salvation, that you should arise and trim your lamps, that when the bridegroom cometh you may be ready. "Stand still and see the salvation of God." This is the language of some people who want to vindicate their dormant position, and in referring to this scripture to justify themselves, they make use of the word of God to support the cause of Satan, for "he that gathered not with us scattereth abroad." Because Moses said unto the Israelites (when God was going to divide the waters of the Red Sea to let Israel go over dry shod) "stand still and see the salvation of God," will that justify you in standing still at this time. As well might Noah have stood still and not built an ark for his salvation.

If you continue to stand still you will not see the salvation of God, but "everlasting destruction from the presence of the Lord." Come forward to the work while the day lasts for "the night cometh wherein no man can work."

Can you stand still while you see the thrones cast down as wise Daniel foretold, and while you behold the "signs in the heavens above and on the earth beneath, distress of nations, men's hearts failing them for fear and for looking for those things that are coming upon the earth," as Jesus said it should be when the time should arrive that his coming should be nigh even at the door. We entreat you to extend the circulation of the Herald among your friends and throughout the earth, for it is the only gospel newspaper in the land.

THE WORK ABROAD.

Since our last issue we have received cheering intelligence from Elders and Saints abroad. We learn from letters received from Nathaniel T. James, one of the 12 apostles who has been laboring in various places in Connecticut with suc-

cess. He has sown the good seed at least that will, we trust, bring forth an abundant harvest. The first Presidency highly approves of the spirit manifested by him, and of his diligent exertions in the cause of our Redeemer. We have received a letter from Elder O. Olney, and also a pamphlet which was published by him (in St. Louis in 1845) concerning the apostacy from the faith. We intend to publish his letter and some remarks of our own in connexion with it in our next.

We have received reliable intelligence that Selah Lano and Samuel T. Capin have forsaken their high and holy calling and gone back to the spirit of the world. They did run well for a season who did hinder. God will not be mocked, nor accept of such an ignoble sacrifice. They that forsake such a high and holy calling and will trifle with the most sacred institution which God has revealed on earth, namely, the holy priesthood, while standing upon the very brink of eternity, are not fit to be apostles and high priests of God nor worthy of a name among the Saints of God. There is yet a chance for these brethren if they will repent and return to their calling again, otherwise the candlestick will be removed.

PATRIARCHAL AND PRESIDENTIAL

"Why has not Hyram's son a right to the office of Patriarch?"

In the first place it is necessary that we should understand the circumstances in which the church is placed. Hyram's son is a minor and is therefore incompetent at the present time to fill that office, consequently it is Pres. Wm. Smith's right to be the Patriarch over the church at the present time, according to the law of lineage, for the work of God cannot be suspended or laid aside, to wait for Hyram's son or young Joseph to grow up, and come forward and claim their stations in the church which belong to them by the law of lineage; Joseph as President and prophet and Hyram's son as Patriarch. They might not live long enough or they might not be disposed to stand in those offices when the time of their minority had ceased, and thus the work of God might be suspended from time to time until every department of the priesthood and of the kingdom of God would be banished from the earth.

This kingdom, Daniel foretold, would not be left to another people, consequently it cannot be taken out of, or away from the Smith family, who we would ask has the right or is competent to act in the Patriarchal or Prophetical offices over the church in that family, at the present time, but bro. Wm. Smith, inas-

much as he is the last surviving brother of Joseph and Hyrum, and was ordained a prophet, seer, revelator, and translator by his brother Joseph, and a patriarch by his father?

A SPECIAL CONFERENCE of high priests and elders, held in Covington, July 9th, appointed a committee consisting of 5 elders to go to Texas and search a place of refuge and safety for the church, in accordance with the revelation of July 5th, and they are instructed to confer with brothers Lyman Wight and George Miller and the saints generally in that region.

INFORMATION WANTED.

Counsellor Aaron Hook wrote to Pres. Wm. Smith from Boston, on the 30th of March, stating that he was going to start for Bangor, Maine, that day. He was strong in the faith, and was going to visit some relatives. We have received no information from him since that time. We would be glad if he or some of his friends would inform us where he is.

Wm. J. Appleby, if the truth is told by the Frontier Guardian, is still alive. We published the report of his death as we obtained it from the Brighamites themselves. If it was a mistake or a lie, they were the authors of it.—As to the prophecy of Pres. Wm. Smith concerning Mr Appleby, surely God has plenty of time to fulfill all his judgments, and the messenger of death is still on the alert, and should Mr Appleby's life be prolonged, "it will only be to augment his pains and increase his miseries," as it is stated in the prophecy.

A conference of the church of Jesus Christ of Latter Day Saints will be held in Covington, Ky., on the 6th, and 7th of October next. The Elders and Saints abroad are respectfully invited to attend. The first presidency of the church will be there. The members of the quorum of the twelve are requested to attend.

Mother Smith, mother of the martyred prophets, Joseph and Hyram Smith, has been sick, nigh unto death, and although she has recovered, it is not expected that she will live long. This information we have obtained by a letter which the prophet William has just received from his brother-in-law, W. J. Salisbury.

The Brighamite leaders have not only broken their promise to assist Mother Smith, but have unjustly deprived her of property which belonged to her. It has

been their determination to impoverish the Smith family, and to chastise them, as they say, until they will consent to unite with them. This avowal has been made to us by one of their leaders.—Saints of the last days, will you not assist mother Smith by pecuniary aid, without delay. The blessing of the God of Joseph, Hyram and William will rest upon you for so doing. Let the consideration of the blessings which you have received through her labors arouse you to perform an act of gratitude towards her now. Mother Lucy Smith resides at Nauvoo, Hancock Co., Ill. Bitters and remittances directed to her, post paid, will be thankfully received.

WM. SMITH, } Pres.
I. SHEEN, }

On the 9th day of December, 1834, Pres. Wm. Smith received a patriarchal blessing from his father, who was Patriarch over the whole church, this blessing reads as follows:

William, my son, I lay my hands upon thy head in the name of Jesus Christ, and confirm upon thee a father's blessing, for thee, and thy children after thee, and even thy children's children down to the end of time; for thou art the fruit of my loins, and I am a descendant of Joseph, therefore I pronounce the blessings of my fathers upon thee, and thou shalt be numbered in the covenant seed. (1) Thou hast seen affliction, my son, and the hand of the Lord has been upon thee, that thou mightest be chastened even in thy youth, that thou mayest learn to be obedient to his commandments, and faithful to his precepts. Thou has greatly desired to see thy father's family redeemed from trouble and from the power and dominion of those who oppressed them. Verily, this was a good desire, but thou hast not altogether desired this thing in meekness, because thou hast not always known the Lord. (2) Now, my son, thou hast received the ministry and been called to preach the gospel. The Lord has chosen thee for a great work, and if thou art faithful he will send thee to distant lands, and in heathen lands thou shalt lift up thy voice and call men to repentance. The hand of the angel of God shall lift thee up, and though thou pass through the deep, and in the midst of deep waters, the right hand of thy Redeemer will be extended and he will bear thee off victorious; and thou shalt be preserved. Therefore settle it in thy mind, and remember when thou art far away, upon the barren wastes of the desert, that in thy youth the Lord gave thee this promise:—If thou art faithful, that thou shalt return to the society of thy friends and to the embraces of thy family. The

Lord thy God will make thee like a very fruitful garden, whose plants grow by the side of pure waters. In due time thou shalt accomplish thy mission, and thy faithfulness shall be spoken of by the wise and the prudent. Thou shalt be blessed with many children, and they shall rise up to avenge the people of the Lord on their enemies; thou shalt be made equal with thy brethren, and thy seed with their seed. (3) Thou shalt have an inheritance in Zion and thy children after thee; when (4) the Lord gathers up the scattered remnants of his people, and calls his elect from the four winds, then, my son, thy joy shall be full, for thou shalt stand in the presence of thy redeemer and receive his approbation; therefore give heed to the words of thy father, for though the mountains be removed and the hills melt, the word of the Lord will endure and his promise fulfilled; (5) and thou shalt be mighty in the earth, for thou shalt be filled with the treasures of wisdom, understand the hidden things of the kingdom of thy God; yea, thy life shall be precious in his sight, thy memory shall be sweet, and thou shalt be saved in the everlasting kingdom of the Lamb. Even so, Amen.

JOSEPH SMITH, Sen.

1 The Brighamites have said that bro. William has no rights of priesthood by lineage, but father Smith, though dead, yet speaketh in contradiction to this lie of these usurpers.

2. In the days of his youth bro. William feeling the oppression under which his father's family had to pass through, desired anxiously to see them delivered from this oppression, but owing to the inexperience of youth, he would sometimes apply physical force in his and their defence.

3. He cannot be equal with his brethren Joseph and Hyram without becoming a prophet, seer, revelator and translator.

4 The time when his salvation is to be realised is here definitely described.—The Brighamites have represented that bro. William would have to go through purgatory, and pass through another probation before he could be saved, but here we find that father Smith, by the Spirit of prophecy shows that it will be "when the Lord gathers up the scattered remnants, &c.

5. It appears that this promise respecting his salvation, is unconditional and irrevocable.

5. We find here another evidence of the falsity of the Brighamite story about purgatory, for it is on the earth that he is to be mighty.

MILCHNISSEDER & AARONIC HERALD.

BY ISAAC SHEEN.]

COVINGTON, KY., SEPT., 1849.

[VOL. I. NO. 6.]

TERMS:

Ten Cents per copy, on delivery, or One Dollar in advance for 12 numbers.

PROPHET'S DEPARTMENT.

LETTER FROM PRES. WM. SMITH.

To the Saints scattered abroad, greeting:

We have received a long communication from Bro. Lyman Wight, which we give in this number of the Herald. He is now appointed by revelation to be a member of the quorum of the first presidency. Bro. Wight is instructed in the same revelation to ordain apostles and send them out among us: Bro. Aaron Hook and Bro. Alva Smith who have heretofore stood as members of the first council of the church, will continue to occupy the place of counsellors to the presidency, and most likely will be chosen as members in the quorum of the twelve as we are commanded to hasten the work and fill up this quorum immediately. Bro. Aaron Hook is a vigorous man, and has a strong intellect, and athletic powers. He is also a young man, and is just such a man as the Lord wants as an apostle. He has filled his office in the church with dignity and in a becoming manner. His last paper was published, we have received a letter from his mother stating that he was preaching in Atkinson and the country around, in the State of Maine, and that he was strong in the faith.

Bro. Alva Smith will also make a good apostle. We shall do as the Lord shall direct in these matters. It is a wise saying "old men for counsel and young men for war."

We would say also that in consequence of giving place to Bro. Wight's letter, we are obliged to leave out several letters which we have lately received, and which would be interesting to our readers.— We intended to publish some of these letters, but we hope the brethren will bear with us in this respect. The same day that we received Bro. Wight's letter we also received one from Bishop Miller asking counsel of the Presidency, which counsel we will give soon. We have also one from Bro. H. Herinshaw, Nauvoo, which states that the health of Mother Smith is improved. We have received one from Bro. W. J. Salisbury, which contains matters of great interest to the saints. We have received one from Elder Omar Olney from which we learn that one McKenzie, a Brighamite beg-

ging imposter, has been slandering my character, and also Bro. Sheen's, in the Eastern States. This imposter has been begging money and Gentile school books, &c., under the pretence of assisting the poor in the valley of the Salt Lakes in educating their children. If the truth was generally known respecting the false pretences of these apostates to obtain money, they would not find it a very profitable enterprise.

We have news from Bro. N. T. James one of the apostles. He has preached in different places in the east, and expects to visit us here soon. A letter from Cream Ridge brings us favorable news concerning the saints in that region. From Borden-town, N. J., we have encouraging news, and also from Hartford, Connecticut.

The brethren should not forget our Conference on the 6th of October. I shall be present. Bro. I. Sheen, Counsellor, and 2 of the 12 apostles, namely, J. W. Crippen and H. Nisonger will also be there. Bro. Henry Nisonger was ordained by me on the 10th of September to be an apostle.

We would say to all that are called saints, that the Lord knoweth them that are his, and we shall know all them that attend to their duty, and that send us money to pay the printer's bills.

It is no time to sleep now, be up and doing O ye elders, and make long and loud proclamation, for the day of the Lord cometh as a thief in the night, in which the wicked shall be slain, and the avaricious shall perish, and their gold with them, and they who think more of their gold than of the word of God must perish with it. Send us then your money to help us in the work of God. Why do many stand back and still say they believe? If you have faith manifest it by your works. We have labored and toiled day and night for your good, and thus far sustained ourselves in the publication of 6 numbers of the Herald.

Strang published a falsehood in his paper by saying that "Isaac Sheen, Wm. Smith, and we believe 2 or 3 others have attempted to start publications which have entirely failed." But we say to such liars and hypocrites as Strang, O. Hyde and others, that truth will prevail, and that our motto is truth, Bible truth, gospel truth, and we look for all the Israel of God to come to Zion, which God will establish upon his glorious holy mountain, and bring your silver and your gold with you. A penurious and covetous Saint can nev-

er get into the celestial kingdom, and those who call themselves Saints, and will not help us, we shall regard as hypocrites. The first presidency in this place have dedicated all they have to our Redeemer's cause. May we not therefore boldly ask you to co-operate with us in this noble work, yea, the noblest and greatest of all the works of God on earth.

(To be continued.)

[Conclusion of Bro. W. Smith's Letter.]

Furthermore, it is positively stated that it is the duty of the 12 to act under the direction of the first Presidency, according to the institutions of Heaven; and consequently it was this usurpation of power and rights, that did not belong to them, and the position taken by John Taylor, Willard Richards and Parley P. Pratt, against the true doctrine of the Church, that resulted in our separation from them. As would most naturally be expected, they have resorted to every species of vile slander and iniquity, to sustain themselves in the work that they have undertaken; namely, to destroy the Smith family and hold the usurpation of power over the Church. It is well known that they organized their Church with 12 heads instead of 3, and that now after organizing and reorganizing several times or four times, and after getting into the wilderness, and managing to set the Smith family aside, they have at last organized a Church with a President and Patriarch deeply imbued in the spirit of apostacy. Who with one particle of honesty left them, and with the spirit of God in their hearts, could, for a moment, follow such apostates, changing and shifting about as they have done? My prayer is, that God will deliver the honest in heart out of the hands of such men. B. Young, Hyde, Strang, Bennet, Taylor, mobs, murderers, priests, and people, are mostly agreed to destroy the Church and its Priesthood. Nothing more could be said of me than was said by fools, bigots, knaves, and scoundrels, against Joseph the Prophet. Hyde and Strang, as their witnesses plainly show, echo to the murderers cry, "Away with him," all of which I regard as the idle wind that blows, or the chaff that passeth away; yet, thank God, the Church of Jesus Christ of Latter Day Saints, still lives, and I am its firm advocate, under God, and not under apostates, nor earthly Princes, Kings, Potentates, or Lords.— More anon. Yours, &c.

WM. SMITH.

MELCHISEDEK AND AARONIC HERALD.

COVINGTON.

SEPTEMBER, 1849.

THE WORK OF THE LORD

Is still prospering in our midst. Our numbers in this Stake of Zion continue to increase, almost daily. Many have been reclaimed from apostasy whilst new members are coming forth to strengthen our ranks. The Lord continues to raise new friends to help us roll forth his work, whilst contention, strife, ambition and avarice is breaking up the Brighamite conspiracy.

Pres. Wm. Smith has been laboring among us about three months, and his labors have been greatly blessed, whilst his life and conversation among us has been in strict accordance with his profession as the Prophet of the Most High. We have had the pleasure also of perusing letters from the saints in the Eastern States, and we find that in all parts of the country the saints coincide with us in bearing testimony to the excellency of his character, notwithstanding the malignant slanders of apostates, who endeavor to cover up their own abominations by slandering our worthy brother. Their acts are exactly in accordance with those who persecuted his brother Joseph, but their condemnation is near and their punishment is sure, except they speedily repent, and cease to make lies their refuge.

Bro. William is going to leave us for a few weeks, and is going to visit his family, and bring them here.

THE BRIGHAMITE COMBINATION IN CINCINNATI,

Is now an embodiment of the most abandoned liars, slanderers, and profligate outlaws that that city contains.

Their slanders and lies against the Prophets Joseph and William Smith, Mother Smith, and the Smith family generally, are insufferable. They display far more malice and hatred to the Smith family generally than the mobocrats did in Joseph's life-time. We have two letters in our possession written by Brighamites, which slander Joseph in the most outrageous manner. One is written by Dr. Merrywether, of the Brandreth pill office, Cincinnati, and the other by A. Avery, Boonville. It is a notorious fact that the Brighamites stimulate each other in their abominations and wickedness by their lies and slanders against Joseph, whilst before the public they generally deny that

these abominations are practiced by them. By this extensive system of lying they carry on their work of licentiousness and usurpation.

Will Messrs. Miles, Shackleton, Bottoms, Merrywether, M—— and others take warning and from henceforth speak the truth and not slander innocent people, or do they intend to render it necessary that we should obtain legal redress for our grievances. One thing is certain, that we have forbore until much longer forbearance will cease to be a virtue.

BROTHER WIGHT

Is still engaged in the performance of that work which was enjoined upon him by the Prophet Joseph; for this cause the Brighamite venomous arrows are directed towards him. His letter, which we have just received, will be read with a lively interest by every true saint.

ZODIAC, July 26th, 1849.

BROTHER WILLIAM SMITH: I received your letter yesterday bearing date, June 23, 1849, and take this timely opportunity to inform you, that there has been no interception of letters between you and me, to my knowledge. But an overwhelming press of business, renders it almost impossible for me to do for the Smith family what honor and justice binds me to do. You say that I have plenty of love and friendship among the Smith family, if that same love and friendship continue. As to the continuation of that love and friendship, they have no end. No, Br. William, many an hour have I meditated upon the situation and circumstances of the Smith family; even before the worlds were, and before the foundations of this world were laid, when God called them around His throne, seated high in the Heavens, and put them under the oath and covenant, to carry out the work of the seventh and last dispensation of God on earth.— It was then, I say, that both male and female of the Smith family, covenanted under the oath and covenant of the priesthood, that not one part nor particle of the work of God should fall to the ground unnoticed, till the seventh dispensation of God in the salvation of souls was completed. They have, then, each in their turn, come forth upon the stage of action, to take that sublime station which belongeth to them through the oath and covenant of the everlasting priesthood. And I have never doubted for the first time, their ability to perform all that God enjoined upon them. And I am thankful to God that I was not called & chosen to sit in judgment upon the last of those seven brothers, nor

their posterity, nor yet the more beautiful part of God's creation, the mother of these seven brothers, and her fair daughters.— No, Br. William, but while they were called to the most sublime station on earth, I rejoice that I have been counted worthy, through them, of that high and honorable calling, to proclaim the gospel of our Lord and Saviour Jesus Christ, throughout the earth. Br. Joseph declared, if I would fill my calling with dignity, that I should beget honor to myself. I consider my avocation of life to be one of the most magnificent, and if I prove faithful unto the end, feel that I might be honored with that glory which I most desire; that is, to sit down in the kingdom of God with the Smith family, to go no more out for ever. No, no, Brother William, I never was called to sit in judgment upon your head; but as the survivor of the seven noble Patriarchs, it is my duty and privilege, to seek for the whisperings of the spirit of eternal truth at your hand; and as a Patriarch, to seek for your blessings upon my head, that I may faithfully and carefully perform my mission, given to me by your ever and ever to be remembered brothers, Joseph and Hyram. Never shall I forget the dying words of these men, which were these: "Br. Lyman, do you go to Texas, in Cordilleras mountains, on the confines of Mexico. There do you remain till you can gather around you five hundred thousand souls. And then, Br. Lyman, you know your calling; you know your name, and what you have to do." I replied, I do, and bid them farewell, and have never seen them since in the flesh, but have had many consoling seasons with them in spirit. Br. William, my numbers at present are small, and the fat valleys of Texas are large, and in beauty surpasses all understanding.

You well know that Aaron's rod budded and blossomed, which presented a good omen to the children of Israel; and when I see a budding and blossoming in the wilderness, upon the borders of Texas, it reminds me of the beautiful saying of the Prophet, as recorded in the Book of Doctrine and Covenants, 65th section and 5th paragraph: "But before that great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose: Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed," &c. Methinks I hear the sweet whisperings from Joseph in mine ear, saying, Lyman, your five hundred thousand are close at hand.

We look for quite a number of emigrants this season, who have been so op-

pressed by the Brighamite faction that they cannot stand it any longer. This will probably be one of the best seasons for emigration that has been known since Texas has been settling, as crops of all kinds transcend the anticipations of our oldest farmers.

You have written to me concerning the Smith family moving to Texas. As I am obliged to stay in this place to fill my mission, there is nothing would add more to my happiness than to have them come. In coming to Texas it is one of the most congenial places for old age and infirmity there is on the face of the globe. We have buried but two grown persons out of our whole company during the four years we have lived in Texas. I have traveled in the most part of the States of the Union and have never seen any thing to surpass it in beauty and location. We do not have to range over the most rough and rocky mountains the distance of one thousand miles and then come to seven hundred miles of the most insignificant of all navigable waters upon the footstool of God. No; we have only one hundred and eighty miles over the most pleasant of all roads that ever were traveled, when we come to the port or ports where the largest vessels come, that sail upon the ocean, laden with every kind of eatable vegetables that grows upon the face of the earth, and every kind of eatable flesh that walks upon the face of the earth, or swims in the depths of the sea, or that flies in the midst of the heavens; in fine, you have been in New York and Boston harbors, I can say it is equivalent to either of them, and we are abundantly able to say that Mother Smith shall never lack for anything she desires while she remains upon the footstool of God. The expenses of any man to move to Salt Lake Valley, would buy him a thousand acres of land in this the paradise of the world; and stock enough to do him during his natural life. Ten thousand families here would support themselves in a luxurious manner and have enough left every year to buy a county in Missouri, beginning with Jackson county.

But all this, Br. William, would do us no good did we not give strict heed to every word that proceeded from the mouth of Br. Joseph, which is the word of God. Should you with all the Smith family and friends conclude to move this fall, my advice to you would be to commit yourselves, teams and wagons and all that you have to the broad waves of the Mississippi, with an almighty prayer to God that you might all arrive safe at Shreveport in Louisiana, on Red River. And give us timely notice to meet you there, which is a distance

of about four hundred and fifty miles, and we will be there with from one to ten wagons as the case may require, and with from one to five hundred dollars as you think you will stand in need of. You will see by the Appeal and Address how we came to Texas, and yet we are able to promise all this without the least danger of a forfeiture on our part. We shall have plenty of corn to last another community as large as ours, one year, already raised. It is folly for me to say how much we are in possession of, but taking our mills, machinery and the immense quantity of land already fenced, into consideration, thirty more hands might have employment to a first rate advantage. The reason, Br. William, of my being so firm in my decision to have you come to this place is from the solemnity of my mission given by Br. Joseph, not yet performed, and the thirteen million of souls in Mexico who have not yet heard the gospel, and the noble hearted inhabitants of Texas, who have open arms to receive thousands on thousands of poor emigrants who have been robbed of their all; and the almost no price at all for land, the millions on millions of acres of the fertile valleys. It is here we can have full power to redeem the land of Zion by purchase.

As I feel myself and company already identified with more than seventy thousand of those whose right it is to live upon the heads of the fat valleys of North America, we shall have a feast in September which will take at least ten large beeves, sweet potatoes and all other things in proportion.

At this feast there will be from one to two hundred of the genuine natives of the forest. Now as concerning the Press, my advice is that Br. Sheen pack up press type and paper, (and exert yourselves to obtain all you can,) and come to Port Lavacca, and give us the first possible notice and we will bring them to this place. Here it is that we can re-publish all the revelations God has seen fit to give through the mouth of Br. Joseph and every thing else necessary for the spread of the gospel throughout the earth, for the establishment of Zion of forever, and for the building a temple to the Most High God, even in Jackson County, Missouri. I ask, dear Br. William, what could you and I have done towards building a temple in Jackson County had we gone to Salt Lake Valley, 'the land of heath'?— Joseph in his rejoinder to Clay, for only wanting them to go there, heaped upon him denunciations of all the most insignificant epithets that could be heaped upon a man's head. What then might one expect, who has carried these anticipa-

tions into participation, but the most severe anathemas of him who sleeps for a glorious resurrection? He (Joseph) said that it would, at least, cost four million dollars to transport the Church across the mountains. It will then cost four millions to transport them back. This would be eight million dollars. I ask when will this small valley, with its hot and cold lava boiling up from the bowels of hell, or some more fatal abode of those demon spirits that have been buried beneath the surface for their damnable practices among the Nephites in early days, and now mingled with the more innocent blood of those who have fallen victims to the damnable inquisition of the Brighamites, whose King and commander is of the pure lineage of Gadianton, who made his abode, for himself and followers, in places that might be considered a haven of rest, for the abode of this damnable sink of iniquity. When, I say, will this, the most damnable of all places be worth eight million dollars, and redound to the happiness of the Saints, and administer to the building of the temple of God in Jackson County?

You say that the Frontier Guardian has an article in, that I am cut off. I would ask, from what? from the Brighamites? This can never be; for I here swear in the presence of Almighty God, Joseph Smith, and all holy men, that I never belonged to them, neither did I ever have anything to do with them, directly or indirectly. I can say that they have spoken more disrespectfully of my character than I would wish any man to do, even by indicating that I ever belonged to them. I had much rather they had published me as a liar, a thief, and murderer, to have accomplished my end in gaining some high seat, to which I had unlawfully aspired, than to have intimated that I had ever belonged such a clan.

With you, my beloved Br. William, was I called of Brother Joseph, to fill the station of proclaiming the gospel to the uttermost parts of the earth, to all nations, kindreds, tongues, and people. I have no other calling to attend to; but, according to all lineal rights, you are left a Patriarch of the Most High God, and young Joseph to preside over the Church.

Many were the times that Br. Joseph said, while we were stretched upon a solid mass of hewed timber, in the solitary dungeon, bound ankle to ankle, and arm to arm, in a strong firm chain, that it was a token of Heaven that as we were bound in a strong chain, so should we never be separated in the principles of the pure love of Christ Jesus our Lord. And in vain would it be for these Heaven-daring, hell-deserving, and damnable, loathsome

wretches of hell, ever to separate me from that bond of love, by cutting me off from the Brighamite hellites, nor from that pure and unfeigned love that I have for the whole Smith family; and I deeply regret that uncle John and uncle Asahel, and their posterity, have run greedily after Brigham, and thereby dishonored their most noble brother, and injured the character of that martyred Prophet, their nephew, and sunk themselves into the vortex of delusion; dishonored the literal priesthood, submitted themselves to a reign of unrighteousness, tolerated that most intolerant of all principles under Heaven; and I pray God in his infinite wisdom, that they may vomit out their own shame, purge out their damnable and loathsome principles of Brighamism, and return from that hellish dynasty, having their stomachs cleansed, feed on Angel's food, and sing the song of deliverance forever.

Now, Br. William, let our earnest prayer to God be, that we may get on the perfect right track, where Joseph would have us, and then go ahead. I would be very glad to see you, and converse with you upon a thousand things upon which it is necessary, and very important that we should converse; but you very well know that I am somewhat advanced in years' and a multiplied business prevent me from travelling as I used to. I have a Circular already completed, some larger than my "Appeal and Address." I have one of the best newspapers printed in Galveston, enlisted to circulate some of my views, both spiritual and temporal. I write letters to different parts of the world almost daily. I shall want to hear from you immediately on the receipt of this. Present me in truth to all enquiring friends.

I remain a sincere and honorable friend to the last one of the greatest family of God on earth,
L. WIGHT.

W. SMITH, Covington, Ky.

AN EXTRACT OF CONFERENCE MINUTES,

Held by the Church of Jesus Christ of Latter Day Saints, WILLIAM SMITH in the Chair and AARON HOOK Clerk—On motion of John Hook, J. J. Strang was cut off from the Church and delivered over to the buffetings of Satan, &c., for adultery and for usurpation, and for other unnameable offences.

On motion of Aaron Hook, Brigham Young, Willard Richards, H. C. Kimball, P. P. Pratt, Orson Hyde, Orson Pratt, Wilford Woodruff, Geo. A. Smith, apostles, were cut off from the Church and delivered over to the buffetings of Satan for the destruction of the flesh and sealed up against all Gospel privileges,

for adultery and for teaching and practicing the spiritual wife doctrine, and for usurpation, and for other crimes too large to name in print, and for advising the murder of Aaron Hodge.

On motion of Aaron Hook, young Joseph Smith was appointed to stand at the head of the Church of Jesus Christ of L. D. S. in his father's place when he will come forward and claim his rights.

On motion of Aaron Hook, Wm. Smith was appointed by a unanimous vote of the Conference to stand as the President of the Church in the place of little Joseph till he takes his place.

On motion of Aaron Hook, Lyman Wight was sustained as President of the quorum of 12 Apostles, or the privilege of occupying a place in the first Presidency if he should desire it.

On motion, Aaron Hook was sustained as Counsellor in the Presidency.

On motion of Jeremiah Cross, John Hook was appointed President of the Stake at Palestine, Lee co., Ill.

On motion of Aaron Hook, it was resolved that the Conference would sustain and uphold all the Smith family in their lawful position in the Church, and do all in its power to repel the insult and abuse heaped upon them by apostates, and to carry out Joseph's measures in planting stakes, preaching the gospel and building up Zion in these United States and upon the islands of the sea.

On motion of Joseph Younger, Conference was adjourned to meet again at our next annual meeting.

Palestine, Lee co., Ill., Oct. 6, 1848.

WILLIAM SMITH, Pres.

AARON HOOK, Clerk.

A CERTIFICATE.

The following certificate is annexed to an address of the Prophet William Smith, which will be published in a few days:

Covington, Ky., Sept. 18, 1849.

We do hereby certify that as far as our knowledge extends, the statements which the prophet William Smith has made in the above Address are true. We also testify that whereas he has been sojourning for some months past among us, we have had an opportunity to form an opinion for ourselves concerning the false representations of his character, which his enemies the Brighamites and the Strangites and other false witnesses are the authors of. We believe that these apostate slanderers are actuated by the same spirit as those who bore false witness against Jesus Christ. The conduct of Pres. Wm. Smith, whilst sojourning with us has been in strict conformity to the principles of virtue, morality, and the gospel of Jesus

Christ; in testimony thereof, we hereby subscribe our names.

GEO. CULBERTSON, JANE HEATH,
ISAAC SHEEN, D. F. PARKS,
JOHN CULBERTSON, J. W. CRIPPEN,
DUCILLA A. SHEEN, ROB'T. CULBERTSON.
A. T. CRIPPEN, WILLIAM G. JARMAN,
SAMUEL HEATH, LYDIA ANN CRIPPEN,
ANN CALDWELL,

HYMN.

TUNE.—*The rose that all are praising.*

The God that others worship

Is not the God for me,

He has no parts or body

And cannot hear nor see.

But I've a God that lives above,

A God of power and of love,

A God of revelation,

O, that's the God for me.

A church without a prophet

Is not the church for me,

It has no head to lead it,

In it I would not be.

But I've a church not built by men,

Cut from the mountain without hands,

A church with gifts and blessings,

O, that's the church for me.

A church without apostles

Is not the church for me,

It's like a ship dismasted

Alloat upon the sea.

But I've a church that's always led,

With the twelve stars around her head,

A church with a good foundation,

O, that's the church for me.

The hope that gentiles cherish

Is not the hope for me,

It has no faith nor knowledge,

Far from it would I be.

But I've a hope that will not fail,

That reaches far within the veil,

A hope that's like an anchor,

O, that's the hope for me.

The heaven of sectarians

Is not the heaven for me,

So doubtful its location,

Neither on land nor sea.

But I've a heaven on the earth,

The land and home that gave me birth,

A heaven of light and knowledge,

O, that's the heaven for me.

A church without a gathering

Is not the church for me,

The Saviour would not own it,

Wherever it may be.

But I've a church that's called out

From false traditions, fear and doubts,

A gathering dispensation,

O, that's the church for me.

MELCHISEDEK & AARONIC HERALD.

BY ISAAC SHEEN.]

COVINGTON, KY., OCT., 1849.

[VOL. I NO. 7.]

TERMS:

Ten Cents per copy, on delivery, or One Dollar in advance for 12 numbers.

PROPHET'S DEPARTMENT.

THE UNITED ORDER.—CONCLUSION OF PRES. SMITH'S LETTER.

We intend as soon as possible under existing circumstances to establish the UNITED ORDER of the Stake of Zion according to the sample which is given to the Saints in the Book of Cov. page 380. Many counterfeited systems have been set up in the world under pretence of establishing a union of property. Among these may be classed the Order of Enoch, (so called,) which J. J. Strang has set up. The Lord made known his will to the Prophet Joseph that his church should not be called after the name of men.

The Book of Mormon 493 page says "if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man, but if it be called in my name, then it is my church, if it so be that they are built upon my gospel." As in regard to the church of Jesus Christ so in regard to the United Order; God has never authorized Mr. Strang nor any other man to call this Order the Order of Enoch nor by the name of any other man. This order is too sacred to be called after the name of any man. It is a Celestial Order governed by a Celestial law, and the Lord has commanded us that when this Order is organized it shall be called the United Order of the Stake of Zion, and when it is organized in Zion it shall be called the United Order of the city of Zion. See B. of Cov. 380-p.

These commandments were given to Enoch in his day, and are now given again to the Saints as a sample for them to imitate. See B. of Cov. 76, 87, 94, 97, 99 Sec.

It is our intention that the establishment of the United Order of a Stake of Zion in the State of Ohio shall be for the benefit of the poor who are unable to get to Texas, and for the promotion of the work of the ministry in this region of the country. It is thought expedient by the first presidency of the church that the scattered Saints who are deprived of the privilege of assembling together to receive religious instruction, and who are unable to get to Texas, should, in the present emergency, move into this Stake of Zion.

The members of this church who do not choose to enter into this Order, can still retain their membership, but whoever enters into this Order are bound by the law of God to continue in it. I remain your brother in the new and everlasting covenant.

WILLIAM SMITH.
Covington, Ky., Sept. 30, 1849.

A PATRIARCHAL BLESSING,
Given by William Smith, Patriarch of the Church of Jesus Christ of Latter Day Saints, upon the head of Isaac Sheen, son of William and Jane Sheen, born Dec. 22d, 1810, in Litchford, in the Parish of Narborough, Leicestershire, England.

BROTHER SHEEN: I lay my hands upon your head to seal upon you a father's blessing according to thy rights in thy father's family, as thou hast none else to bless thee. I bless thee with a father's blessing, that thy birthright may be preserved in thy father's family, in that place that is appointed unto thee to stand; and that the priesthood which thou hast been ordained, might be brought out of that lineage unto which thy fathers were ordained; for thou art of the tribe of Levi, and a literal descendant of Aaron, whereunto pertaineth the administering of ordinances and of holding the keys of power; therefore, it shall be conferred upon thee, that birthright of administering for the saving of thy father's house, and of thy kindred, in ordinances and blessings that yet remaineth to be revealed. For thy understanding shall be opened, and thy knowledge shall be increased, and many great and precious promises that were given to thy fathers, shall be fulfilled upon thine head, in the work of that ministry whereunto thou art called; and the Heavens shall also be opened to thy view, and the Angels shall administer with the ephod and the holy vessels of the Court of the Lord; and thy raiments shall be that of the garments of Aaron, with the girdle and the fair mitre placed upon thy head, according to thy rights of lineage, with the Priests of Levi, and the sons of Aaron, as a first born son of Aaron, and so shall thou stand and qualify thyself as Aaron was qualified, as a spokesman unto the Lord's prophet, and unto all of God's people; this is, therefore, the blessing of thy father upon thy head, that thy inheritance may be made secure unto thee, unto all generations, and thy rights of priesthood, according to the covenant,

may be handed down unto thy children's children after thee forever, that thy name and priesthood, and also the name and priesthood of thy fathers, may be kept in everlasting remembrance; for thus saith the Spirit of the living God, Thy reward and crown is sure, therefore let thy faith fail not, for a kingdom is thine, power is thine, and the life that shall never end. Amen.

WILLIAM SMITH,

Patriarch.

Covington, Ky., June 13, 1849.

STRANG'S CONSISTENCY.

James F. Strang, the notorious impostor has often been heard to complain of slander promulgated against him by the Brighamites, yet he has been and is still engaged in the same business against them. "Tit for tat" as the Indian said when he struck back, although we do not believe in the principle of retaliation exactly, yet we do not think that Mr. Strang should complain when he is paid off in his own coin. He ought not to murmur when, not a few of his own weapons fall back upon his own head. It is an old adage and a very good one (I think) that those who live in glass houses should not throw stones. Mr. Strang should take heed from this saying and might have some influence upon his cause in future. Has Mr. Strang forgot the curse that he pronounced upon the Brighamites, or the leaders of that church some three or four years since? "Clean the inside of the platter," is another saying, which is worthy of Mr. Strang's attention before he goes a "beam" digging any more. This we have taken the precaution to do, and have clipped off not a few of the more corrupt and bitter branches. This booby Strang falls among other rotten trash, and when this vicious impostor finds himself cut off from the Church of Christ, and no longer a member of Christ's body, he resorts to the old game of apostates, and begins his slanders. It is not long since that a most bitter and scandalous article appeared in his filthy, dirty, half-penny sheet, against me, and I need not state that there was not the least plausibility of truth in one word that was said or published. One among the many falsehoods is a statement, which he makes, of my keeping money collected for his Herald. This is another false charge which he makes against me. But this is nothing for Strang. It is no wonder that he cries enough, for fear a more full revelation of

his deeds should expose the impostor in his true colors, before the public. A man that can deal out slander by wholesale upon whole families, not even excepting dead prophets, ought to fear and tremble. If such complainers as Strang would keep truth on their side, it would be better for them and their cause. But we have not seen a Strangite for many days, except such as are constantly engaged in the business of slandering either Joseph, Hyrum or Wm. Smith, or some other members of the Smith family; and why should they not, as long as it is one article of their faith that Joseph "fell through transgression." O, Strang! thou arch impostor, thou child of hell, (get the beam out of thine own eye,) get thee behind me, Satan!

WILLIAM SMITH.

MELCHISEDEK AND AARONIC HERALD.

COVINGTON.

OCTOBER, 1849.

VILE SLANDER AGAINST THE PROPHET JOSEPH, BY THE IM- POSTOR J. J. STRANG.

Hear what the base impostor says concerning Joseph the Prophet: "That he, as a private man, and in his private conversations, has committed many errors, made erroneous interpretations of the word of God, and given unjust and UNAUTHORISED commandments, we do not deny. * * Joseph was fallible, like all the rest of us. Like the rest of us he sometimes wandered from God. It is not improbable that in an evil hour he may have used the influence of his official station to accomplish some sinister end. Indeed, it is clear that he was guilty of some grievous fault, otherwise, after all the promises made to him, God would not have suffered him to be cut off as he was. These were the faults of the man, not of the priesthood."—See *Voree Herald*, June 1, 1848.

It is not a matter of astonishment that this vile slanderer of Joseph should gather around him a number of kindred spirits, men who had apostatised from the faith in Joseph's day. Of this class was J. C. Bennet, J. Blakeslee, Wm. E. McLellin and others. Many of the vilest persecutors of the martyred Prophet are connected with this slanderer of one of the greatest and best of the servants of God. If there was any truth in these denunciations against Joseph, the world might give themselves no uneasiness about

the message which he communicated to his fellow-men. There would be no need of a successor to such a man. Look at the ludicrous attitude that this vile slanderer represents himself in, namely: as "the true successor of a man who had given unjust and *unauthorised* commandments." So then, Mr. Strang presents himself to the world as the successor of a false prophet also. As it regards himself Mr. Strang has given us the clearest testimony that he is a false prophet. He has given us a lying delineation of Joseph's character and person; but that delineation, false as it is, is presented to the world by Strang himself, as a true representation of his own character. For further proof of this fact we will refer to the letter of 1844, which Strang impiously pretended to receive from Joseph. In the last part of the first paragraph he calls Joseph the "Shepherd, the Stone of Israel;" and represents Joseph as saying that he, Strang, shall be like Joseph. If any body is deceived by Strang under these circumstances, it is their own fault; for he says he shall be like Joseph, and then says that Joseph gave unjust and UNAUTHORISED commandments. We think that Mr. Strang ought to tell us which are the unjust and unauthorised commandments that he, Strang, has given, because it is evident that if he has not given such commandments, this prophecy that he should be like Joseph has failed. It is also absolutely necessary that he should prove his claims as Joseph's successor to be just claims, by showing us which are the unjust and unauthorised commandments of Joseph. Does Mr. Strang refer to the letter of appointment? Does he mean that he received an unjust and unauthorised commandment by being appointed Successor to Joseph? Is this order of things the same that the apostle Peter speaks of where he says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star ariseth in your hearts"? We think that there is a striking difference between the Apostolic order and the disorder of J. J. Strang. The Apostolic order is a SURE word of prophecy, whilst Strang's system is avowedly a system of deception and intrigue, containing unjust and unauthorised commandments. Is this the way that the holy men spake in old time? Peter says, "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies."

This impostor Strang shows that he is both a false prophet and a false teacher, and that his letter of appointment is a base forgery.

The next contradictory statement that I will refer to which this letter contains is this: "The voice of God answered, My servant Joseph, thou hast been faithful over many things and thy reward is glorious, the crown and sceptre are thine and they wait thee. But thou hast sinned in some things and thy punishment is very bitter. *The whirlwind goeth before and its clouds are dark*, but rest followeth and to its days there shall be no end." Now we would like Mr. Strang to tell us how long it will be before his punishment will be very bitter if he is to be like Joseph. Peter shows that these false teachers who have brought in these "damnable heresies," would "bring upon themselves swift destruction." So let Strang prepare for the bitter punishment that awaits him, but he will not find Joseph in that bitter punishment, for the promises which the Lord made concerning him are unconditional, irrevocable and sure.

Strang places great stress upon the revelation in the book of Cov. 14 Sec. 2 par. which says, "but verily I say unto you that none else shall be appointed unto this gift except it be through him; for if it be taken from him, *he shall not have power except to appoint another in his stead*."—If we were to say that Strang did receive his appointment from Joseph we could not admit that it was in accordance with this revelation, for it declares that Joseph "shall not have power, *except to appoint another in his stead*," but in this letter of appointment, the place of gathering is appointed and numerous prophecies are represented as being made by Joseph, in connection with Strang's appointment.

The Lord made promises to Joseph conditionally that if he would perform the duties enjoined upon him he should continue to hold the keys of the kingdom until the coming of Christ, but after these promises had been made to him, he received unconditional promises at various times that he should continue to hold the keys of the kingdom in this world, and in the world to come, and until the coming of Christ. Can these unconditional promises fail because God had previously made conditional promises to him? The Lord foreknew from the beginning that Joseph would perform his part of the covenant.—We might refer to many conditional promises in the prophecies which are connected with unconditional promises, in the same manner. Some of the conditional and unconditional promises made to Joseph may be found in the following revelations in the book of Cov.:

7 Sec. 2 par.; 11 Sec. 2, 4 par.; 46 Sec. 2 par.; 50 Sec.; 2, 3 par.; 51 Sec. 2 par.; 85 Sec. 1, 2 par.; 104 Sec. 6 par.; 105 Sec. 2 par.; 103 Sec. 16 par.

That there was to be another appointed to receive revelations for the church we do not deny, but this appointment must be in strict conformity to the law of lineage which belongs to the presidency of the church of God. It is beyond the power of Strang or B. Young or any other imposter to take the birth-right from the tribe of Joseph, or disannul the lineal rights of the Smith family. Strang admits in his forged letter that Joseph is the Shepherd the Stone of Israel. Did not Jacob also predict that the Shepherd the Stone of Israel should come from the tribe of Joseph? We have yet to learn that Strang or any other usurper makes any pretensions to be of the tribe of Joseph much less to inherit any right to the presidency, by lineage.

Was not the birth-right conferred upon that tribe by an unchangeable decree? Was not the blessing conferred upon the tribe of Joseph, that from that tribe should be raised up the Shepherd the Stone of Israel, because that tribe possessed peculiar, lineal rights?

What has the tribe of Joseph done that the birth-right can be taken away from it?

Did not the Prophet Joseph receive his appointment as prophet and seer as a lineal descent from Joseph the son of Jacob? What has the Smith family done that they are to be cast off?

What has Brother William Smith done that his claim as the lineal successor of his brother is rejected?

Is it because he has manfully defended and demonstrated his right to that office? Until young Joseph or some one of the posterity of Joseph the Prophet come forward and claim their right to the presidency it is his indisputable right to stand in that office. No man that knows any thing about lineal rights can for a moment justly oppose this position.

If all the male members but one in the Smith family had so awfully transgressed as to forfeit their birth-right, still that would not disinherit the last male member of that family who had not forfeited his birth-right.

The transgression of Esau did not disinherit Jacob. What was the transgression of Esau? Was it for contending for his birth-right? Surely it was for esteeming a mess of pottage more than his birth-right. When Reuben transgressed and lost his birth-right, it could not be taken from the family of Jacob, because this birth-right was an hereditary right that Jacob had inherited from his fathers,

therefore it was retained in the family and placed upon the head of Joseph.

It was therefore a lineal right pertaining to the tribe of Joseph that from thence should the Shepherd the Stone of Israel be raised up.

1 Chron., 5 ch., 1 v., reads thus:

Now the sons of Reuben, the first born of Israel, (for he was the first born,) but, for as much as he defiled his father's bed, his birth-right was given unto the sons of Joseph the son of Israel."

In accordance with this lineal order the following revelation was given to the Prophet Joseph:

"Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God:—therefore your life and the priesthood hath remained and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began." B. of Cov. 6 Sec. 3 par.; see also 3 S. 18, 23 p.; 4 S. 2 p., 103 S. 18 p.

Those who are unacquainted with the testimony that the Prophet Joseph was of the tribe of Joseph will find it clearly set forth in the Book of Mormon 66, 68 p.

THE SHEPHERD AND STONE OF ISRAEL.

Mr. Strang's acknowledgment that Joseph the Prophet is the Shepherd, the Stone of Israel, is like the confession of the devils that possessed the man that dwelt in the tombs, who said unto Jesus, "Jesus, thou son of God Most High."—To show that Strang has acknowledged that Joseph is the Shepherd, the Stone of Israel, I will refer to the letter of appointment where it says: "And now, behold, my servant James J. Strang hath come to thee from far, for truth when he knew it not, and hath not rejected it, but had faith in thee, the Shepherd and Stone of Israel, and to him shall the gathering of the people be."

In the last paragraph of this letter, Strang represents Joseph as saying, "the faith which thou hast in the Shepherd, the Stone of Israel, hath been repaid to thee a thousand fold, and thou shalt be like him; but the flock shall find rest with thee."

Now we are just as willing to acknowledge that Joseph is the Shepherd, the Stone of Israel as that Jesus is the Son of God Most High, but not because Mr. Strang and the devils have made these acknowledgments. We have labored to show for two and a half years past that Joseph is the Shepherd, the Stone of Is-

rael spoken of by Jacob when he blessed his son Joseph, but we never noticed the idea which Strang has set forth in this letter, on this subject, until within a few months past. We read the letter before that time, but did not take notice of the idea here set forth.

When Jacob predicted that the Shepherd, the Stone of Israel should come out of the tribe of Joseph, he showed that the blessings of that tribe were exceeding great blessings. This is shown first by comparing Joseph to "a fruitful bough by a well, whose branches run over the wall," then by comparing him to a bow that abode in strength. The 26th verse also shows the extraordinary greatness and superiority of the blessings of this tribe. Jacob there says unto Joseph, "the blessings of thy father have prevailed above the blessings of my progenitors." The prophecy of Jacob which this blessing contains that from this tribe the Shepherd, the Stone of Israel should come, is evidently a part of the great blessing conferred upon the tribe of Joseph. But Mr. Strang places this blessing in a very degraded position, by representing that the Shepherd, the Stone of Israel died in transgression, and died in consequence of his transgression. What a wonderful idea! Where is the greatness of Joseph's blessing if these things are so, and why does Jacob take so much pains to show the superiority of the blessing of the tribe of Joseph if it is a fact that the greatest and best man that ever would be raised up in that tribe would be a Shepherd who would give unauthorised commandments, die in transgression, and whose punishment would be very bitter? Most assuredly Jacob did not trifle with his son Joseph in this way, and this Shepherd is a more elevated personage than Nephi, King Benjamin, Mosiah, Alma, Mormon or Moroni. If these holy men were greater or better than Joseph the Prophet, the Shepherd, the Stone of Israel, why did Jacob prophecy concerning him in such a peculiar manner? God had previously made known to Abraham and Isaac that that in them and in their seed should all the kindreds of the earth be blessed.

But Jacob in testifying unto Joseph that his blessing was superior to the blessing of his fathers, and in order that he may still further explain the greatness of Joseph's blessing declare that "from thence is the Shepherd the Stone of Israel." In harmony with these facts the Lord made known unto this Shepherd saying, "as I said unto Abraham, concerning the kindreds of the earth: even so I say unto my servant Joseph—in thee, and in thy seed, shall the kindred of the earth be blessed."

THE CONSPIRACY OF THE SALT LAKE MORMONS AGAINST THE GOVERNMENT OF THE UNITED STATES.

We have obtained numerous disclosures concerning the treasonable, blasphemous, licentious, and heaven daring wickedness of Brigham Young, Orson Hyde and Co., which they were the guilty perpetrators of, in the temple of God at Nauvoo. If we had room we would give these disclosures in full at this time, but as we have not space we will give an extract of the disclosures of a man and his wife which has been testified to under oath by them, according to the laws of the land.

These individuals testify that in going through the endowment in the temple, the following were part of the proceedings:

"The man and woman are ordered to kneel at an altar, on which is the Bible. On it they lay their hands, when the following oath is administered:

THE OATH.

You do solemnly swear, in the presence of Almighty God, his holy angels, and these witnesses, that you will avenge the blood of Joseph Smith on this nation; and teach your children; and that you will, from this time henceforth and forever, begin and carry out hostilities against the nation; and to keep the same intent a profound secret, now and forever. So help you God."

Mr. and Mrs. Van Deusen have testified to the above facts under oath as the following affidavit will show:

UNITED STATES OF AMERICA,
Southern District of New York.

J. McGee Van Deusen and Maria Van Deusen his wife, being duly sworn, do depose and say, that the matters set forth in the pamphlet entitled "Startling Disclosures," &c., by them published, are true, and that they themselves have passed through the initiatory ceremony by which thousands have been and are now being formed into a secret conspiracy against this nation.

J. MCGEE VAN DEUSEN,
MARIA VAN DEUSEN.

Sworn this 13th day of December, 1847,
before me,

DAVID L. GARDINER,
U. S. Commissioner.

I do hereby certify that the above testimony of Mr. and Mrs. Van Deusen, concerning the Salt Lake Mormon oath, is correct. ROBT. CULBERTSON.

The above is a very small sketch of the enormities of Salt Lake Mormonism, which we intend to publish hereafter.

We would advise or recommend, that

if the government grants these Salt Lake Mormons a territorial government that they appoint men who are not members of this Salt Lake church or the government will find that they are most desperately bitten by these wolves in sheep's clothing. We are in favor of them having a government, but we think that the government and laws should be administered by judicious and honest men and not traitors and conspirators against the rights and liberties of American citizens. But if government will not heed our advice, and will appoint a Salt Lake Mormon to be Governor of that territory, let them appoint A. W. Babbitt, Esq., to that office, for we believe that he would be the most faithful servant of the government that can be found among the Salt Lake Mormons.

We have authentic information that more than 1500 Salt Lake Mormons took this oath in the temple at Nauvoo. We are entirely opposed to these people and will stand up in favor of the republican institutions of our country.

WILLIAM SMITH.
ISAAC SHEEN.

Presidents of the church of Jesus Christ of Latter Day Saints.

GOOD NEWS.

A debate was held in Covington on the evening of October 4, between Pres. Smith and Mr. J. W. Pugh, a Brighamite, on the following question: "Is it the legal right of Wm. Smith, the brother of the martyred Prophet Joseph Smith, to be the President of the Church of J. C. of L. D. S?" So great was President Smith's victory, that the loud acclamations of the assembled hundreds in favor of him might be heard for squares around—mingled with the hisses of a few Brighamite serpents. On his way home he was greeted with the plaudits, "Hurra for Wm. Smith—I'm for Wm. Smith."

Oct. 5.—Pres. Smith's arguments this evening were most conclusive and irresistible in defence of his claims. His exhibition of the Brighamite combination against the government of the United States produced a feeling of astonishment in the audience, and a strong spirit of indignation against the Brighamites pervaded the audience.

FALSE DOCTRINES.

We have received some Second Advent publications containing spurious visions of Second Adventists getting to heaven without obeying the gospel.

We have also received the Olive Branch and the Ensign of Liberty, which contain some good reasoning against the abomi-

nations of the Brighamites, but in regard to the Presidency of the Church the position of these apostate publications is in direct opposition to the revelations of God.

In answer to enquiries we here state that we have no connection with any of these publications or their authors.

M A R T Y R S

OF THE

LATTER DAY SAINTS.

The following are the names of a few of the MARTYRS, who, for the testimony of Jesus, have been inhumanly murdered in the States of Missouri and Illinois.

Mr. BARBER. Martyred November 4, 1833, in Jackson county, Mo.

The following Saints were MARTYRED in Caldwell co, Mo., Oct. 30, 1838:

Thos. McBride,	Warren Smith,
Levi Merriek,	Sardius Smith,
Wm. Merriek,	George Richards,
Elias Bannan,	Mr. Napier,
Josiah Fuller,	Mr. Harinar,
Benjamin Lewis,	Mr. Cox,
Alex. Campbell,	Mr. Abbott,

Mr. York.

About the same time and in the same county, the following persons were MARTYRED, namely,

David W. Patten,

One of the Twelve Apostles.

Gideon Carter, Mr. Obanion,

Mr. Carey.

Martyred in Carthage JAIL, in the county of Hancock, State of Illinois, on the 27th day of June, 1844,

Joseph Smith, the Seer,
Hyrum Smith, the Patriarch,

Two of the noblest Martyrs whose blood has stained the earth for ages.

The murderers of the foregoing persons, though the most of them are well known, are yet running at large, boasting of their deeds.

Samuel H. Smith,

Brother of Joseph and Hyrum Smith, who died from the effects of poison administered to him. He died within one month after the martyrdom of his brother. Further particulars concerning this matter will appear hereafter. These are all martyrs, and have sealed their testimony with their blood, besides many more whose days have been shortened by the persecutions that they have endured.

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MILCHSIEDEK & AARONIC HERALD.

BY ISAAC SHEEN.]

COVINGTON, KY., FEB., 1850.

[VOL. I. NO. 8.]

TERMS:

ONE DOLLAR for twelve numbers, or
TEN CENTS per number.

All letters and communication must be
post paid or they will not be taken out of
the post office.

GREAT NEWS—LETTER FROM PRES. L. WRIGHT.

NOVEMBER 4th, 1849.

Br. W. SMITH:—The brethren all hav-
ing now returned home, the Branch is
complete as respects our numbers, not
one being absent. We met in Conference
this day, and the whole day was occupied
investigating Ancient Mormonism, togeth-
er with lineal rights and privileges as per-
taining to the Priesthood, and adjourned
till 10 o'clock, to-morrow morning.

Sunday, 5th.—Met in Conference pur-
suant to adjournment, and your letter to
me, and the revelation accompanying it,
received the third reading. The vote was
then called, and in favor of it stands as
follows: yeas one hundred and twenty,
nays none. Hence I proceeded forthwith
to choose eight Apostles. Their faith and
belief in this work are not to be surpass-
ed by any for the last six thousand years.
They are of the pure blood of Joseph,
who was sold into Egypt, without the
amalgamation of blood; saw and heard
the ordination of Br. Joseph before the
foundation of the world was laid, and the
instructions that were given him. I should
be utterly opposed to any other lineage
standing with the Twelve. If you have
not got them, I have, twenty or thirty of
them; and men that I have a positive
knowledge will never leave the principles
of ancient Mormonism. You say you
"Want no babies in your band who will
their colors fly." We want no babies in
our band who have to try and try.

Now, William, as to sending immedi-
ately, wisdom directs me thus: We have
labored hard in the mountains for this
year and have got an excellent property.
We have 300 acres of broke ground, and
have means in our hands this week to pay
every debt we owe on earth. Having full
faith and belief that you can manage till
March or April, and as it will take all our
hands to put in a crop, which is univer-
sally, in this country, put in in February,
or we may expect no crop, and as we have
also had a heavy breach made in the mill
dam by a freshest, which will take about
300 days' work to repair, and has thrown

us about two months behind in get-
ting some \$500, which we should now
have had, and as paying debts punctual-
ly, in Texas is considered amongst the
highest encomiums of men, we concluded
it best to square up, and have the Eight,
and as many more as we can then spare,
all start the first of March, after the
planting is all done. I shall send you
from four to five hundred dollars. You
will discover, William, by this that those
who can assist you there, we can assist
you here, having our property all to our-
selves. Br. Otis Hobart, President of the
Twelve at this Stake, is an intelligent man,
sound in faith. He will visit you this
winter and give you all the information
concerning us that we lack in this short
epistle. And by this move the Twelve
will be able to stay as long as necessity re-
quires them. Judicious, prudent and
economical measures, with fair investiga-
tion, will always keep the head sound.

I shall strive hard to meet with you in
Conference with the Twelve in April next,
and return immediately home as soon as
Conference is over.

I close by subscribing myself as ever,
L. WRIGHT.

W. SMITH.

From the Cincinnati Commercial.

THE SALT LAKE BANDITTI.

Mr. L. G. CURTISS—Sir: I have re-
ceived the following information in a let-
ter from Pres. William Smith, the brother
and successor of the prophet—Joseph
Smith. The conduct of the apostates of
the 'Salt land, (Jer., 17 chap. 6 v.) ought
to be published in every newspaper in
the United States, that this Salt Lake
banditti may be broken up.

Yours respectfully,
ISAAC SHEEN.

I am in possession of the evidence that
bands of these Salt Lake Mormons, arm-
ed, dressed and painted—having the ap-
pearance of Indians—are stationed on
the way to California and Oregon, for the
purpose of robbing the emigrants. Ma-
ny murders and robberies have already
been committed by these demons in hu-
man shape, which have been published
to the world and attributed to the Indians.

The people at the Salt Lakes govern
their church by a secret lodge of 50 men.
It is in this lodge that Brigham Young is
crowned as a king, and is there seated
upon a throne prepared for him.

WILLIAM SMITH.

M. & A. HERALD.

O. HYDE'S SLANDERS.

We learn from the Frontier Guardian
that Orson Hyde the apostate is still send-
ing forth his anathemas and slanders
against the Prophet of the church. He
says, "if William Smith does not die of a
disease engendered in his own corruption
before he slays our reputation then the
Lord has not spoken by us." Then we
know that the Lord has not spoken by
Orson Hyde, for we know he is a liar and
a false prophet, and we know that Hyde
has basely slandered Bro. Wm. and
therefore justly merits the condemnation
of the laws of the land, and the disap-
probation of every honest and truth loving
saint of God. The numerous letters from
the east and other parts that we have had
the pleasure of perusing, as well as our
personal acquaintance with our brother,
enables us to testify in favor of his char-
acter and we do know that the statements
which Hyde makes against him are the
effusion of a black hearted being. Hyde
thinks that the publication of the truth
concerning his "Negro Marriage will have
no effect upon his influence in the east.—
We think so too, because he has got no
influence neither in the east nor in any
other place where his conduct is fully
known. No man that we know of in these
parts has fewer friends or is less deserv-
ing of friends. Mr. Hyde's ordination of
the Lamanite prophet, alias, the Negro
Christ, Adam, &c., the marriage of this
black Adam with his white Eve, alias,
Virgin Mary is well understood here.—
Can Mr. Hyde tell how many wives this
negro has altogether black and white?—
The statements of Hyde that certain in-
dividuals who opposed Gen. Taylor's
proclamation in favor of a fast, were mem-
bers of the church of L. D. S. is false.—
They may belong to Hyde's church but
they never acted under the presidency of
Bro. Wm.

In regard to Hyde's slander against
Bro. Wright, Bro. Hobart stated previous
to his death that those charges against
him were false. His son who is still re-
maining with us states the same facts.

THE NEWS FROM TEXAS,

Which we publish in this number, is
very encouraging. The prophetic wis-
dom of the Prophet Joseph in sending
Bro. Wright to the Cordilleras mountains
is now being developed.

244 Mormon. Tribune 11518

The Lineal Priesthood of Abraham and his Seed.

The answers to the following questions are contained in the subjoined extract from the Book of Abraham. We have divided the extract into sentences.

The figures annexed to each question denote the number of the sentence or sentences which contain the answer.

Q. Was Abraham a prince and a high priest? Ans. 1.

Q. Did Abraham become a high priest because he was a rightful heir to that priesthood? A. 1.

Q. Was this high priesthood a right belonging to the fathers? A. 1.

Q. Was the high priesthood conferred upon Abraham from the fathers? A. 1.

Q. Did it come down to him from the fathers from the beginning of time? A. 1.

Q. Was the high priesthood of Abraham 'the right of the first-born, on the first man?' A. 1.

Q. Was Abraham's appointment to the priesthood according to the appointment of God concerning the seed? A. 2.

Q. Did Abraham receive his appointment to the priesthood in preference to his fathers in consequence of his fathers turning from the holy commandments which the Lord their God had given unto them? A. 3.

Q. Was Terah the father of Abraham an idolator? A. 23, 31.

Q. Did God put upon Abraham his name, even the priesthood of his father? A. 15.

Q. Did Abraham's kin-folks and also his father seek to take away his life? A. 3, 14, 25.

Q. Did Abraham's father repent and turn from his wickedness for a short time? A. 25, 31.

Q. Did Abraham still hold the records of the fathers in his hands after his father had turned from his wickedness? A. 26.

Q. Did Abraham's father turn again unto his idolatry? A. 31.

Q. Was the same right of priesthood which Abraham held to continue in his literal seed, or the seed of the body after him? A. 33.

The Lineal rights of the Pharaohs, the Egyptians and all the Canaanites, all the Lineage of Ham.

Q. Did Noah curse Ham 'as pertaining to the priesthood?' A. 22.

Q. Was the lineage of Ham cut off from 'the right of priesthood?' A. 23.

Q. Did the posterity of Ham preserve the curse in the land? A. 20.

Q. Was the first Pharaoh, King of Egypt, the eldest son of Egyptus, the daughter of Ham? A. 31.

Q. Were the Egyptians called Canaanites? A. 18.

Q. Was there a royal lineage among the descendants of Ham, and were the Pharaohs 'kings by royal blood?' A. 9, 16, 22.

Q. Did the law of God give the Kings of Egypt a right by lineage to reign over the descendants of Ham as Kings or patriarchs? A. 21, 22.

Q. Was the government of Ham patriarchal? A. 21.

THE BOOK OF ABRAHAM.

1. In the land of the Chaldeans, at the residence of my father, I, Abraham saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instruction, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers; it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is, Adam, or first father, through the fathers unto me.

2. I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed.

3. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken unto my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah and the God of Libnah, and the God of Mah-mackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elkenah.

4. The priest of Elkenah was also the priest of Pharaoh.

5. Now, at this time it was the custom of the priest of Pharaoh the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, both men, women and children.

6. And it came to pass that the priest

made an offering unto the god of Pharaoh, and also unto the god of Shagreen, even after the manner of the Egyptians.

7. Now the god of Shagreen was the sun.

8. Even the thank-offering of a child did the priest of Pharaoh offer upon the altar that stood by the hill called Potiphar's Hill, at the head of the plain of Olisheim.

9. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of Ham.

10. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

11. And it came to pass that the priests laid violence on me that they might slay me, also, as they did these virgins upon this altar; and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record.

12. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mah-mackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt.

13. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans, rabblecos, which signifies hieroglyphics.

14. And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unlocked my bands, and his voice was unto me, Abraham! Abraham! behold, my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kin-folks, into a strange land which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mah-mackrah, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life.

15. Behold, I will lead thee by my hand, and I will take thee to put upon these my name, even the priesthood of thy fathers; and my power shall be over

thee; as it was with Noah so shall it be with thee; that through thy ministry my name shall be known in the earth forever, for I am thy God.

¶ 16. Behold Potiphar's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies king by royal blood.

17. Now this king of Egypt was a descendant from the loins of Ham, and was a partaker in the blood of the Canaanites by birth.

18. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

¶ 19. The land of Egypt being first discovered by a woman, who was the daughter of Ham and the daughter of Egyptus, which in the Chaldee signifies Egypt, which signifies that which is forbidden.

20. When this woman discovered the land it was under water, who afterwards settled her sons in it: and thus, from Ham, sprung that race which preserved the curse in the land.

21. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

22. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the priesthood.

¶ 23. Now, Pharaoh being of that lineage by which he could not have the right of priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; but I shall endeavor, hereafter, to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands which I hold unto this present time.

¶ 24. Now, after the priest of Elkenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land.

25. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the

evil which he had determined against me, to take away my life.

26. But the records of the fathers, even the patriarchs, concerning the right of priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

¶ 27. Now the Lord God caused this famine to wax sore in the land of Ur, inasmuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldees.

28. And it came to pass that I, Abraham, took Sarah to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran.

29. Now the Lord had said unto me, Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

30. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son and his wife, and Sarai my wife, and also my father followed after me, unto the land which we denominated Haran.

31. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

¶ 32. But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name into a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly.

33. My name is Jehovah and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands, they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless

thee, as unto their fathers; and I will bless them that bless thee, and curse them that curse thee; and in thee (that is in thy priesthood,) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of eternal life.

M. & A. HERALD.

COVINGTON, KY,
FEBRUARY, 1850.

**THE LINEAL PRESIDENCY OF
THE CHURCH OF CHRIST IN
THE DAYS OF JAMES, PETER
AND JOHN.**

The spirit of God that "searcheth all things even the deep things of God," has explained to me that there was a lineal presidency over the church in the days of James, Peter and John. Jesus had respect unto the lineal rights of his brothers according to the flesh. They were his half brothers and there was 7 of them including Jesus. In Mat. 13 ch. 55 v. and Mark 6 ch. 3 v. we have the names of 5 of these brothers, namely, Jesus who is called the carpenter and James, Josces, Simon, and Judas. Josces is the Greek word for Joseph. Simon was surnamed Peter by Christ when he made an apostle of him. See Mark 3 ch. 16 v. The name of Judas in Mat. 13 ch. 55 v. is the same as Juda in Mark 6 ch. 3 v. and as Jude the brother of James in Jude 1 v. Mark 16 ch. 1 v. and 15 ch. 40 v. contain the name of Salome who with James and Josces are spoken of as sons of Mary. Mark 5 ch. 37 v. makes mention of John the brother of James. Although Simon, who was surnamed Peter by Christ, was his brother, yet he was not the chief or head one in the presidency of the church, but he was a counsellor in the presidency. He held the keys of the kingdom of God in the same way that we hold them and in the same way that Sidney Rigdon and Frederick G. Williams held them. The book of Cov. 85 Sec. 3 p., says of the two last mentioned that, they are accounted as equal with thee (Joseph) in holding the keys of this last kingdom. Peter held them the same as Hyrum Smith and Oliver Cowdery held them, see 103 Sec. 29 p.—The 106 Sec. 20 v. speaks of Peter, James and John jointly "as possessing the keys of the kingdom." In Acts 8 ch. 14 150 we read as follows: "Now when the apostles which were at Jerusalem heard that Samaria had re-

ceived the word of God, they sent unto them Peter and John. Who when they were come down prayed for them that they might receive the Holy Ghost." Now it would have been a very insolent proposition for the twelve to send Peter on such business or any other business, if he was the highest in authority among them but if James was the head and Peter and John his counsellors then he would have a legal right either with or without the concurrence of the 12, to send them to Samaria. Thus it is evident that, Peter and John were subject to higher authority in the church than their own. But our opponents could not overthrow our argument and statement that there was a lineal presidency in the church in that day, if they could even make it appear that Peter was the first President for they cannot show that Peter was not the brother of Christ. On the contrary we have shown that Simon was surnamed Peter by Christ and that Peter and John were the peculiar favorites of Jesus cannot be denied. He communicated unto them hidden mysteries which he did not communicate unto the rest of the apostles. In Mat. 17 ch. 1 v. we read that "Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart." In the 9th verse we read that "as they came down from the mountain, Jesus charged them saying, Tell the vision to no man until the Son of man be risen again from the dead." You will perceive from the last quotations that James who was in such close connexion with Peter and John was the brother of John and not James the son of Alphaeus. In Mat. 10 ch. 20, and Mark 3 ch. 17 v. we have James and John spoken of as brothers and sons of Zebedee. In both places, the names of all the twelve apostles are given and James the son of Alphaeus is spoken of and distinguished from James the brother of John. It appears that Zebedee was the second husband of the virgin Mary for she is spoken of "as the mother of James and Joses and the mother of Zebedee's children," see Mat. 27 ch. 56 v. James the, Lord's brother, is also called James the less. In proof of this statement I will compare the testimony of Matthew and Mark. They both give us an account of Mary's position at the crucifixion of Christ. Matthew, in 27th chap., 55th and 56th v. says, "And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James, and Joses, and the mother of Zebedee's children." Mark, 15 ch., 40 v., says, "There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of

James, the less, and of Joses and Salome." In Galatians, 1st chap., 19th v., Paul says, "But other of the apostles saw I none save James the Lord's brother."

[CONCLUDED IN OUR NEXT.]

THE ANNUAL CONFERENCE

Of the church of Jesus Christ of Latter Day Saints will be in Covington Kentucky on the 6th of April next. This announcement is made by authority from Pres. Wm. Smith. It is his intention to organize the quorum of the twelve at that time. It is expected that Pres. L. Wight will be present with other brethren from Texas. The saints far and near (as many as can) are earnestly requested to be present at the conference. It is expected that after the conference a company of saints will emigrate from this place to Texas.

MEMORIAL TO CONGRESS.

We have sent a long petition to Congress remonstrating against the admission of the State of Deseret into the Union. It is in the name of the presidency of the Church, with Bro. William's name and our own attached to it, and also a concurring petition signed by 12 members of the church in this place. You can see by the newspapers what effect it has produced; and that our principles have been promulgated in the Senate of the United States, and by telegraphic despatches in nearly all the daily papers in the Union. We have sent a similar petition to the President, requesting him that if a territorial government is established at Salt Lakes, that he will appoint men to office there, who will protect us from the Bowie-knife priesthood of Brig-Ham Young, when we go there to reclaim some of the lost sheep of the house of Israel. Our cause is moving onward rapidly.

"SHORTER BY A HEAD."

We extract the following from a letter which we have received from Elder Omar Olney:

I have ever felt a sympathy for William Smith, since I heard some of the twelveites say in Nauvoo, "that he was too tall and if he would come back to Nauvoo, they would make him shorter by a head."

BRO. N. T. JAMES

Of the quorum of the twelve in a letter just received from him states that he intends to attend the conference.

BREWSTERISM,

Its nonsense and infatuation will be noticed in our next for the purpose of saving a few of its deluded victims from temporal and spiritual damnation.

B. YOUNG'S LINEAGE.

Joseph the Prophet placed his hands upon Brig Ham Young's head and pronounced these words, "you are of the lineage of Cain through the loins of Ham."

JUDAS ISCARIOTS LINEAGE.

John 13 ch. 2 v. says, "Judas Iscariot Simon's son." The 12 ch. 4 v. contains precisely the same words, Mark 3 ch. 18 v. calls, "Simon the Canaanite," Mat. 10 ch. 4 v. contains the same words. John 13 ch. 26 v. says "Judas Iscariot the son of Simon." From these quotations it is evident that Judas Iscariot was a Canaanite and our Saviour said "I have chosen you twelve and lo-one is a devil." He also describes him as "the son of perdition."

A Canaanite apostle then belongs to that class of spiritual beings that transgressed in heaven and became devils.

President Wm. Smith is now in Illinois. In a letter just received from him, he states that he expects soon to return. He has been detained by the ice in the Illinois river.

We have received letters from bro. John E. Page and U. C. Nickinson which we intended to publish extracts from, but we are compelled to preserve them for our next number. They contain startling developments of the licentious doctrines and practices in the Strangite church, a true copy from Brighamism.

The Herald has not been published for some time, but we expect we shall now publish it more frequently.

DEATH.

OBITUARY.—Departed this life on the 17th, of Jan. last in Covington, Ky., our beloved brother OTIS HOBART, in the 50th year of his age. He had been sent on a mission from the branch of the church under the superintendence of Pres. Lyman Wight in Texas. He was the bearer of the letter of Nov. 4th, and other important documents from Pres. Wight. His stay among us was short and attended with much bodily affliction most of the time. He was a firm believer in the gospel and in the lineal priesthood of the church. He had passed through many trials and he feelingly remarked a short time previous to his departure that "it is through much tribulation that we must enter the Kingdom." He was highly esteemed by the saints both here and in Texas. He sleeps for a glorious resurrection.

MELCHISEDEK & AARONIC HERALD

BY ISAAC SHEEN.]

COVINGTON, KY., APRIL, 1850.

[VOL. I. NO. 9.]

PROPHET'S DEPARTMENT

A REVELATION, given March 20, 1850, in Covington, Kentucky, to William Smith, Isaac Sheen, George Bailey, Samuel Heath, and other Elders who were present, and to the Church of Jesus Christ of Latter Day Saints, for their salvation both temporal and spiritual.

Behold, I say unto you, my servants, who have assembled yourselves together on this occasion to obtain knowledge from me what ye shall do concerning your temporal affairs. Behold, I say hearken to my voice, ye that have purified yourselves by obeying my gospel: this is my will concerning you, yea, even all of you who have named my name, prepare ye, and get ye up from this land, and go ye out from among the gentiles who have decreed thy destruction, and who now in their secret plottings have evil designs against you, for I have decreed an overflowing scourge, and the land shall be desolate, and all the people shall mourn, and it shall come to pass that my word shall be fulfilled concerning the wicked; and in summer and in winter shall it be, and the plague shall not tarry, but it shall be even as I have spoken; and there shall be no safety in this land except only among those whom I have appointed to tarry, therefore let my servant William Smith, and my servant Isaac Sheen, and my servant George Bailey, and servant Samuel Heath, gather together all their means, with their families and with the poor, and the halt, and the lame, and the blind of my Church, so far as they have abilities and power to do, and depart immediately from this land, to the land that I have appointed for the gathering of my people, in the land of Texas, to the place of my servant Lyman Wight, where my people may rest in peace, where they may plant and not another inherit, and where they may build unto me an house, that shall be called the house of my glory, and prepare themselves for the redemption of Zion, and for the endowments, and for the ordinances, and for the redemption of their dead, and for their priesthood qualifications. These things I have spoken (not in a mystery) that ye may understand, and that ye may become wise, for now is the day of salvation, and the day of my visitation upon the face of the whole earth, for I will speak unto the nations by lightnings, judgments

and earthquakes, wars, rumors of wars, and by bloodshed, and the kings upon their thrones shall tremble and they that are clothed in rich scarlet, and purple, and fine linen, shall be cast down, and in one hour shall they be brought to nought, and they who have slain the prophets shall also be condemned and destroyed and overthrown, and they who do wickedly and have divined deceit for the ruin of my people. Behold I am God and besides me there is no saviour, I am he, that maketh the earth to tremble, and the wicked are as grasshoppers before my face, nor can they purchase my favor with their gold, nor turn aside the just for a thing of nought. Behold ye are my servants and my Church and the plant of mine own right hand planting, therefore none can remove thee from the place I have appointed for thy salvation, and for thy rest, and for thine endowments, and for thy keys, and for thy municipals and for thy anointing, that I have ordained. Now I say concerning my servant Otis Hobart whom I have taken unto myself, whose works I have accepted, and is justified before me, behold he is with me, and his spirit mingled in the councils of the martyred prophets, and his testimony in your behalf shall be heard in the councils of the just. He is mine, I have called him hither. It was for Zion's sake. Let therefore wisdom direct you, my servants and my Church, to get up from this land and gather to the valley of the Cordilleras mountains, to await the day of my vengeance which shall come like a whirlwind, upon the wicked, and prepare for my coming in a place of refuge and safety that I have provided for my people. For there will I give safety and great peace to all those that keep my commandments. Make haste to fill up all the quorums of my church as I have commanded and make loud proclamation of these things to the nations of the earth. Behold I say gather yourselves together, gather ye out and flee to Zion with all your gold and silver, raiment, horses, and chariots with you, for behold the plague cometh and scarcely shall the righteous escape. These words and this commandment have I given unto my servants and unto my Church. Amen.

EXTRACT OF A LETTER FROM U. C. NICKERSON.

LYONS DALE, Nov. 4, 1849.

Dear Brother William: After so long

a time I improve a few moments in writing you, to let you know the state of affairs in these parts. Many brethren have arrived here since you left. Both new and old have left Strang, with few exceptions. There are but fifteen houses in Voree which contain Strangites, and they are fit subjects to follow him. With few exceptions they are such as strain at a gnat and swallow a camel; or in other words, profess equality and subscribe to a constitution or articles of an association by which they are bound, and further bound thirteen times. One of them I will give you verbatim, as I have a true copy of the whole concern, and it is the most fraudulent concern you ever saw. I have consulted four different lawyers on that article, and their minds are the same.

Some forty or fifty have joined the Association and some twenty or thirty left. They have had two lawsuits concerning property put in, and finally settled them. Brother Archer was forced to settle it because he was not able to carry on a lawsuit, because they have got all his property. They have robbed them that have left from twenty-five to two hundred dollars each; and it is so written that the person putting in ten thousand dollars, can never get out more than two thousand dollars, and out of that only two hundred per year, making ten years it get two thousand dollars, and that in such things as he puts in.

The following is the fifth covenant:

"The said parties of the first part do furthermore hereby in like manner and in like effect covenant, grant, bargain and agree to and with the said party of the second part, and severally with each other, that they will receive, uphold, sustain and acknowledge the said James J. Strang, party of the second part, and known as Prophet, Seer, Revelator, Translator and President of the Church of Jesus Christ of Latterday Saints, and the Patriarch of this Fraternity Association and Family, holding the Presidency thereof and the same place and relation therein which is usually held by a father in and at the head of his own family.

THIRTEENTH COVENANT.

Hereby of our own mutual and free will, give, grant, bargain and sell, release and confer unto the said James J. Strang trustee in trust in perpetual succession, and to his and their assigns forever, all and each of the property and estate, real, personal, mixed, of each and every one of us, parties of the first part, and all

our right, title, claim, interest and demand whatsoever, of, in, and to, the same, and every part thereof, to have and to hold the same, and each and every part thereof unto the said James J. Strang."

[To be continued.]

M. & A. HERALD

TEXAS.

A company of saints intend to start from this place for Texas in a few days. By the revelation of March 20, 1850, the saints are now commanded to emigrate to that country that they may be gathered together and prepare for those things that are coming upon the earth, for the endowments and blessings which God has promised unto his saints and for the redemption of Zion. "Coming events cast their shadows before" hence we have witnessed signs in the heavens and on the earth—signs of "blood fire and vapors of smoke," "distress of nations." Showers of flesh and blood, great lights in the heaven—earthquakes, pestilences, famines, whirlwinds, judgments on the waters, wars and rumors of wars, which are now manifested are only "the beginning of sorrows." The awful display of God's indignation will soon be poured out upon the ungodly therefore he is now warning the inhabitants of the earth to prepare for the day of his vengeance which shall come like a whirlwind upon the wicked. He has sent a prophet who is fully qualified by the law of God and by revelation. The revelations which God hath given unto him are of equal validity to those which were given through Joseph. They agree with them in style and doctrine to that extent that many would suppose that they emanated from the same person. The style is the same because they emanate from the same God, who is the same yesterday to-day and forever. The fulfillment of many revelations which have been given to the Prophet William have been realized in the most remarkable manner. We do therefore entreat you to comply with the revelation of March 20th, and gather to the place appointed that you may be prepared for the final rest that remaineth for the people of God in Jackson Co. Mo.—the land of Zion.

Pres. Smith expects to emigrate to Texas with a company in the fall. In this region and also in the Eastern and Western States there are many that are preparing for the gathering at that time.

✠ The saints are requested to forward their donations to enable us to publish the Herald. Our readers to whom the paper has heretofore been sent, are requested to forward their subscriptions if they want to be considered as subscribers and if they

want us to send the paper to them hereafter. It is our earnest and especial request that this advice and counsel be zealously attended to. "By their fruits ye shall know them" says the Saviour. "Faith without works is dead being alone." We have no confidence in that man that says he has faith who does not show his faith by his works.

We intend to remain here until the fall. Communications and remittances can be forwarded to the first Presidency in this place as usual.

MR. STRANG, THE FALSE PROPHET.

Is still vomiting out his infamous slanders against the true successor of Joseph, the prophet of the Church. He has repeatedly asserted in his paper that he is always ready to engage in a discussion in regard to his doctrine, and we have repeatedly discovered the falsity of this assertion. He knows that he is incapable of making a defence against our exposure of the weakness of his claims.—Hence he has not attempted it, but he has resorted to "blackguardism" and slander against the character of God's Anointed Prophet. Why does he not reply to our previous arguments against his forged letter and false pretensions? To divert the attention of his readers from that subject he resorts to slandering the character of the Prophet William, as apostates and unbelievers slandered Joseph. Strang can also perform his part in slandering Joseph. If he does not fulfill his oft-repeated and hitherto broken promises this time he will prove beyond all contradiction that he is both a liar and a coward. He is a small affair and unworthy of further notice and will at last perish in his own corruptions.

BREWSTERISM EXPOSED.

We intended to make a full exposure of the absurdity of Brewsterism in this article but we do not think the subject worthy of our regard to that extent. There are other matters that claim our attention more particularly. We will therefore briefly notice a few of the outrageous absurdities and false doctrines of that sect. We might present a multitude of evidences from the word of God to prove that his statements concerning the Aaronic priesthood are inconsistent and fallacious. He asserts that the Aaronic priesthood has no existence in the Church of Christ and that it is done away. But in Exodus 28 ch., last verse, the word of the Lord concerning this priesthood of Aaron is this: "it shall be a statute for ever unto him and his seed after him." Also in the 29 ch., 9 v., we

read that the Lord said unto Moses, "thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them; and the priests office shall be theirs for a perpetual statute; and thou shalt consecrate Aaron and his sons." Again, the promise of the Lord to Phinehas the grandson of Aaron, recorded in Numbers 25 ch. 11-13 v., coincides with the foregoing as follows: "Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold I give unto him my covenant of peace; and he shall have it and his seed after him even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." Surely no language can describe the perpetuation or everlasting continuation of any thing more emphatically than the above quotations describe the everlasting priesthood of Aaron, as a statute for ever unto him and his seed after him.

THE GREATEST ANNUAL CONFERENCE,

Ever held since the martyrdom of the Prophet Joseph. A Prophet in the land again! Reorganization of the quorum of the twelve apostles.

The Annual Conference of the Church of Jesus Christ of Latter Day Saints was held in Covington April 5th, 1850, commencing at 10 o'clock A. M.—Conference was organized by the unanimous adoption of the following resolutions:

Resolved, That Pres. Wm. Smith, be appointed President of the conference.

Resolved, That Pres. Isaac Sheen be appointed clerk of the conference.

A hymn was then sung after which Pres. Smith read from the B. of Cov., 107 and 108 Sec. which revelations show that the law of tithing is a standing law in the church, to be observed by all the saints.

Prayer was then offered by brother Joseph D. Goodale. Pres. Smith, then made some remarks, showing that a temple of God must be built that, a proper distinction must be kept between the true and false saints, that the fulness of the gospel must be preached to the opposite party, that the Church must be directed and governed by the head, not by the members, except as co-workers with the consent and approbation of the head. He said, if the people should reject him as they rejected Moses when they made a golden calf; it would be his right, like Moses, to stand in his place and proclaim against their iniquity and apostacy.

Several brethren took part in the discussion of important matters connected with the doctrine of the Church. Prayer was then offered by Bro. Curtis. The conference then adjourned until 3 o'clock P. M.

Conference met pursuant to adjournment at 3 o'clock P. M. Prayer by Bro. Heath. Hymn was then sung, commencing as follows. "The towers of Zion soon shall rise." Several resolutions were brought before the conference which elicited much valuable information.

Conference met pursuant to adjournment at early candle light. Opened by prayer by Bro. E. N. Kingsley. The following resolutions were adopted unanimously:

Resolved, That we will sustain and uphold Pres. Wm. Smith, and do acknowledge that it is his indisputable right to be the President, Prophet, Seer, Revelator and Translator of the Church of Jesus Christ of Latter Day Saints.

Resolved, That this right is guarantied to him by the law of God and the revelations of Jesus Christ which declare that this priesthood belongs to the "lawful heirs according to the flesh," and inasmuch as the Prophet Joseph Smith was ordained by the angels of God, to preside over the Church of Jesus Christ of Latter Day Saints, in consequence of his lineal descent from Joseph the son of Jacob, according to the covenant which God made with Joseph the son of Jacob concerning him.

We do therefore declare, that it is the legal and lineal right of Pres. Wm. Smith the only surviving brother of the Prophet, Joseph Smith, to be his successor in office.

Resolved, That we will uphold and sustain Isaac Sheen and L. Wight in their offices as counsellors to the Prophet William Smith.

Resolved, That in accordance with the foregoing resolutions, President William Smith, Isaac Sheen, and Lyman Wight constitute the quorum of the first Presidency of the Church of Jesus Christ of Latter day Saints.

Resolved, That Bro. Aaron Hook be upheld and sustained as a counsellor to the first Presidency of this Church.

Resolved, That we do uphold and sustain the appointments which have been made by Presidents Wm. Smith, Isaac Sheen, and Lyman Wight in filling up the quorum of the twelve as follows: In Texas, William P. Eldrige, Andrew Balentine, Spencer Smith, Joseph D. Goodale, Stephen Curtis, Orange L. Wight, Irvin Carter; in the Northern States, George Baily, Nathaniel T. James, Henry Nisonger, Edwin Cadwell and Alva Smith.

Resolved, That the Apostles and Elders

be instructed by this conference to go out and visit the different branches of the Church in the United States, and in all parts of the world; to gather up the Saints to the place appointed by the Revelation of God and for the redemption of Zion, according to a revelation which God hath given.

Resolved, That we believe in a united order of property, according to the Revelations of God: but we will fellowship in the Church those who choose to hold their property separately and under their own control, provided they observe all the commandments of God.

Resolved, That we believe the majority of the Church of Christ has no right to govern the Church contrary to the decision of the present Prophet of the Church, nor to dictate to him, contrary to his decision in any case that shall be brought before the whole Church, neither has the majority any right to set aside the Revelations of God, contained in the Book of Covenants, Book of Mormon and in the Bible, and if the President decides that any vote which has been given is unrighteous or inexpedient, his decision in regard to the matter is binding, although the whole Church under his charge oppose him, as the children of Israel opposed Moses, and worshipped a golden calf.

Resolved, That measures be adopted for the immediate propagation of the gospel to all nations as far as practicable, according to circumstances and means.

Resolved, That we fully approve of Bro. Lyman Wight's proceedings in fulfilling the mission given him by the Prophet Joseph, in establishing a branch of the Church in Texas.

Resolved, That this conference instruct the branch of the Church under the superintendence of Bro. Lyman Wight, to send money for the removal of the Smith family to that place, which money this conference will be responsible for.

Resolved, That a special conference of the Church of Jesus Christ of Latter Day Saints, be held in Texas, on the 23 day of Dec., 1850, being the birth day of the Prophet Joseph. A general attendance of the 12 apostles elders and other official members of the Church is requested.

Resolved, That all the Churches abroad be instructed by this conference, according to the Revelation received by the Prophet Wm. Smith, to gather to the branch of the Church in Texas as a place of refuge for the Saints.

Resolved, That we cordially invite young Joseph, the son of the Prophet Joseph Smith, to come forward and be ordained by the Presidency of this Church, to the office of Prophet, Seer, Revelator, and translator of the Church, according to his right by lineage: but we do hereby

declare that unless he is ordained under the hands of the Presidency of this Church, he has no claim to be the successor of his father in the Presidency of the Church of J. C. of Latter Day Saints.

Resolved, That Brothers Geo. Baily and Samuel Heath, receive recommendations from this conference to the Church in Texas, in accordance with their previous appointment at a special counsel of the Church in this place.

Resolved, That Brothers S. Curtiss and J. D. Goodale, apostles, receive recommendations from this conference to go on missions—the former to Penn. and the latter to Michigan.

Conference adjourned to meet April 7, 9 o'clock, A. M.

Conference met pursuant to adjournment, in the morning, afternoon and evening, and adopted unanimously the following resolutions:

Resolved, That in regard to human governments our sentiments are contained in the book of doctrines and covenants. We fully endorse the sentiments therein contained. In giving a synopsis of our sentiments on this subject and of the sentiments which that book contains, we do hereby declare that "we do not believe it just to mingle religious influence with civil governments whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members as citizens denied." "We believe it just to preach the Gospel to the nations of the earth, and warn the righteous to save themselves from the corruptions of the world, but we do not believe it right to interfere with bond servants; neither preach the gospel to nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situation in this life, thereby jeopardizing the lives of men. Such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude." Furthermore, we declare that it is our determination and our sacred duty to render strict obedience to the constitution and laws of these United States, and that we hate and detest and will oppose every attempt of apostates or others to raise rebellions, conspiracies, combinations or intrigues against it to overthrow it. We furthermore declare that we are loyal subjects of this government and will continue to raise the warning voice that the government may protect itself from the treasonable combinations of the Salt Lake Mormon land pirates and banditti.

Resolved, That we disapprove of the slanderous language of the apostates a-

gainst President Wm. Smith and we do hereby declare that their allegations against his character are utterly unworthy of notice and ought to be treated with indignant contempt by every intelligent and virtuous individual. Their allegations against him are the ebullitions of depraved hearts and corrupt minds.

Resolved, That we have no connection directly or indirectly with the Salt Lake mormon banditti nor with their treasons, murders, robberies, adulteries, fornications, spiritual and political usurpations, blasphemies, lies, slanders, and persecutions, nor with any of their high-handed wickedness but on the contrary we will proclaim throughout the world, our eternal hatred to all their abominations and our determination to adhere to the principles of virtue laid down in the law of God.

Resolved, That we approve of the independent and patriotic course of Mr. L. G. Curtis, the editor of the Cincinnati Commercial, towards the Church of Jesus Christ of Latter Day Saints, and we highly recommend his paper to the patronage of our friends, and to the patronage of all the friends of free discussion of every name.

Resolved, That we deeply regret the loss of our much-lamented brother, Otis Hobart, who has been removed from us by death, and we sympathize with his family and with the saints in Texas in this bereavement.

Resolved, That whereas the Salt Lake Mormon leaders have at various times falsely represented that Wm. Smith has been cut off from the Church of Jesus Christ of Latter Day Saints, we therefore take this opportunity to state that their declaration is false and libellous.—The fact is, that those very men, even all the Salt Lake Mormon leaders, have been cut off from their former Apostleship from the Church of J. C. of Latter Day Saints by the unanimous vote of the Church and the Presidency thereof, and consequently they have no authority to cut off any person from the Church, much less to cut off the President of the Church.

Resolved, That we coincide in the former excommunication of Brigham Young, Heber C. Kimball, Willard Richards, John Taylor, Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff and Geo. A. Smith, and we do hereby excommunicate all others who were once members of the Church of J. C. of L. D. S. but who are now acting in conjunction with these men, and are falsely professing to be Apostles.

Resolved, That these men are apostates from the faith and doctrines which have been revealed through the Prophet Joseph Smith, and are guilty of high-

handed usurpation and wickedness,—claiming to be apostles and are not, but are the servants of Satan, and his kingdom they are endeavoring to establish. They have forfeited all rights and claims to the name of saints and their names are blotted out of the Lamb's Book of Life; and God hath appointed others, even twelve men, to fill the places of those men who have fallen from their Apostleship. The quorum of the twelve Apostles is now reorganized that the fulness of the Gospel may be carried to the nations of the earth and the kingdom of God be established in power and great glory, Zion be redeemed, and the pure in heart see God and receive their inheritances and become kings and priests unto the Most High God.

Resolved, That the revelation concerning brother Wight's camp be adopted.

Resolved, That we highly approve of the independent, honorable and patriotic course of the Hon. J. R. Underwood, Senator, and the Hon. R. H. Stanton, representative of the U. S. from Kentucky, and the Hon. John Wentworth, representative of the U. S. from Illinois, in faithfully presenting the memorials which we have forwarded to Congress, in exposing the treasonable, piratical and licentious principles of Salt Lake Mormonism, and thereby preventing the political intrigues of that banditti, from triumphing over the constitution and government of the U. States.

Resolved, That Bro. Edwin N. Kingsley, be ordained to the office of high priest.

Resolved, That Bro. John Glegson and John Culbertson, be ordained to the office of an elder.

These Brethren were then ordained under the hands of Presidents William Smith and Isaac Sheen.

The conference was addressed in the most appropriate manner by the Prophet, and in accordance with the true principles of the Church of J. C. of L. D. S., which have been revealed by the Prophet Joseph. The elders, high priests, and apostles, generally, co-operated with the Prophet in edifying and instructing the saints, and much good was done, both to the saints and sinners, and a spirit of enquiry was manifested among the people of this city. Such a glorious outpouring of the spirit of God, has not been known among the saints since the death of Joseph, "the Shepherd, the Stone of Israel."

Conference adjourned to meet April 8th, 9 o'clock, A. M.

Conference met pursuant to adjournment.

After singing and prayer, Bro. Silas Caldwell was ordained a teacher.

Counsellor Aaron Hook addressed the conference. Having just returned from a mission in the Eastern States, he gave a very encouraging account of the prosperity of the cause in that part of the country, which was highly gratifying to the Saints. In consequence of some remarks made by brothers Aaron Hook and Isaac Sheen, the two following resolutions were adopted:

Resolved, That we return our sincere thanks to Counsellor Aaron Hook for expressing his approbation in the administration of Pres. Wm. Smith in regard to the appointment of brother Isaac Sheen to be a Counsellor in the Presidency of the Church.

Resolved, That we return our thanks to brother Isaac Sheen for expressing his willingness to recede from his office in the Presidency of the Church, in order that brother Aaron Hook might hold that office.

Conference adjourned until 7 o'clock, P. M.

Conference met pursuant to adjournment.

Highly instructive addresses were delivered by the Prophet, and by brother Aaron Hook, Brother Bailey, brother Heath and brother Kingsley.

Conference adjourned to meet April 9th, at 7 o'clock, P. M.

Conference met pursuant to adjournment.

Opened by prayer from brother Isaac Sheen:

Counsellor Aaron Hook delivered a very intelligent and scriptural discourse in relation to the necessity of prophets in all ages.

Brother Curtis then made some remarks in an appropriate manner, on the same subject.

Prophet Wm. Smith also spoke on the same subject. It was then

Resolved, That Counsellor Aaron Hook and Bro. Edwin Cadwell, are instructed to gather together a company of saints, in Illinois to emigrate to Texas next fall.

Conference adjourned to meet next evening.

On the evenings of the 9th and 10th, the conference was addressed on the all important principles of salvation, by the Prophet William, counsellor Aaron Hook and other elders. On the last evening in accordance with the counsel of the Presidency it was

Resolved, That Bro. Otis Hobart be interred with his robes on him.

On motion conference adjourned sine die.

WM. SMITH, Pres.

ISAAC SHEEN, }
AARON HOOK, } Counsellors.
Covington, Ky., April 10, 1850.